

IGNATIUS

HIS

CONCLAVE:

OR

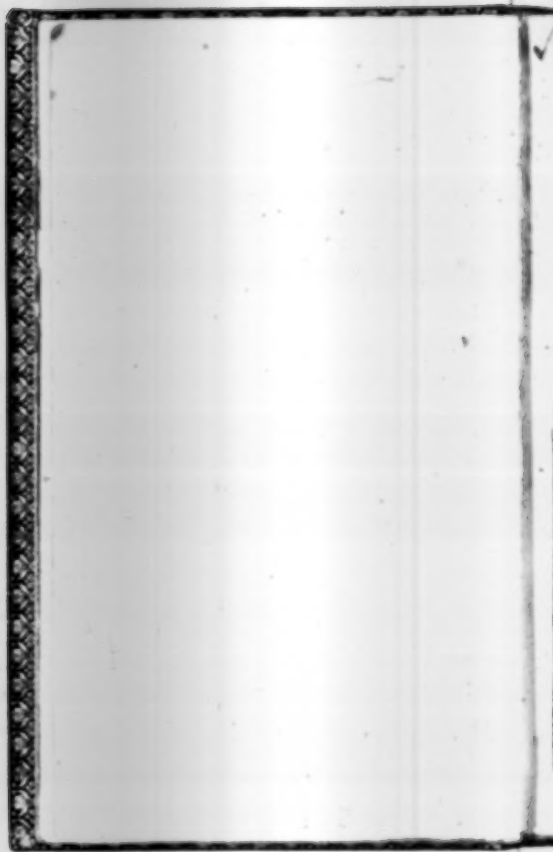
The Enthronization

OF

Loyola in Hell;

IMPRINTED

At LONDON in 1611.



✓ *Ignatius his Conclaue :*

OR

His Inthronisation in a late
Election in Hell:

Wherein many things are mingled
by way of Satyr;

Concerning

The Disposition of Iesuits,

The Creation of a new Hell, (Mogue.

The establishing of a Church in the

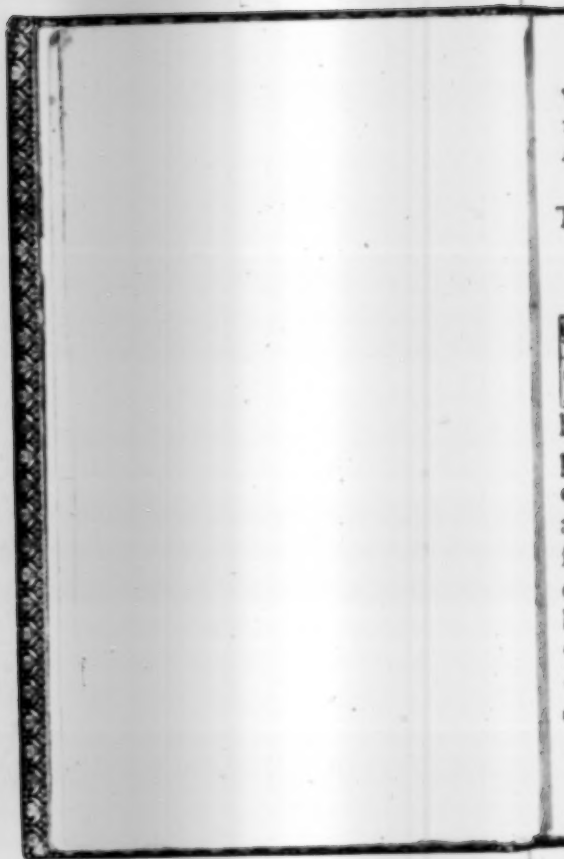
There is also added an Apology
for Iesuites.

All dedicated to the two Aduersary
Angels, which are Protectors of the
Papall Consistory, and of the
Colledge of Sorbon,

Translated out of Latine.

L O N D O N,

Printed by N.O. for Richard More,
and are to be sold at his shop in
S. Dunstones Church-
yard. 1611.





THE PRINTER TO
THE READER.

DOest-thou seeke after the Author? It is in vaine; for hee is harder to be found then the parents of Popes were in the old times: yet if thou haue an itch of gëssing, receiue from me so much, as a friend of his, to whom he sent his booke to bee read, writ to
“ me. The Author was vn-
“ willing to haue this booke
“ published, thinking it vn-
“ fit both for the matter,
A 3 which

The Printer

“which in it selfe is weighty
“and serious, and for that
“grauity which himselte
“had proposed and obser-
“ued in an other booke for-
“merly published, to def-
“cend to this kinde of wri-
“ting. But I on the other
“side, mustred my forces a-
“gainst him, and produced
“reasons and examples. I
“proposed to him the great
“*Erasmus* (whom though
“*Scribanus* the *Iesuit* cal him
“*one of our Preachers*.) yet
“their great *Coccins* is well
“content to number him a-
“mongst his Authors. And
“to his bitter iestings and
“skirmishings in this kinde,
“our enemies confesse, that
our

In Centre.
fol. 160.

To the Reader.

“our Church is as much be-
“holden, as to *Luther* him-
“selfe, who fought so vali-
“antly in the maine battell. I
“remembred him also how
“familiar a fashion this was
“amongst the *Papists* them-
“selues, and how much *Re-*
“bellus that *Run-away*, had
“done in this kinde, as well
“in those bookes, which he
“cals *Salmones*, as in his o-
“ther, which he entitles, *The*
“*Cabal of the Reformed Char-*
“*ches*, of which booke, if he
“were not the Author, hee
“was certainly the *Apolo-*
“*gist*, and defender. Nei-
“ther was that man, who so-
“ever hee bee, which cals
“himselfe *Macer*, inferiour

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“to *Reboul* in this kinde,
“when hee dedicated to
“*Laughter*, & to *Pleasure*, his
“disputation of that horri-
“ble Excommunication of
“*Paulus* 5. against the *Vene-*
“*tians*, and of other matters
“concerning the saluation
“of soules. Both which, not
“contenting themselves, as
“this Author doth, to sport
“and obey their naturall
“disposition in a businesse (if
“you consider the persons)
“light inough (for what can
“bee vainer then a *Iesuit*?)
“haue sinfully risen vp a-
“gainst *Princes*, & the *Lords*
“*Anointed* I added moreo-
“uer, that the things deliuer-
“red in this booke, were by
many

To the Reader.

“ many degrees more mo-
“ dest, then those which
“ themselves, in their owne
“ ciuill warres, do daily vo-
“ mit forth, when they but-
“ cher and mangle the fame
“ and reputation of their
“ *Popes & Cardinals* by their
“ reuiued *Lucian, Pasquil.*
“ At last he yeelded, & made
“ mee owner of his booke,
“ which I send to you to be
“ deliuered ouer to forraine
“ nations, (a) farre from the
“ father : and (as his desire
“ is) (b) his last in this kinde.
“ Hee chooses and desires,
“ that his other book should
“ testifie his ingenuity, and
“ candor, and his disposition
“ to labour for the reconciling
A s ling

Proculum

&

posthumum.

The Printer, &c.

“ ling of all parts. This
“ Booke must teach what
“ humane infirmity is, and
“ how hard a matter it is for
“ a man much conuersant in
“ the bookes and Acts of
“ *Iesuites*, so thoroughly to
“ cast off the *Iesuits*, as that
“ he contract nothing of
“ their naturall drosses,
“ which are *Petulancy*, and
“ *Lightnesse*. Vale.

To



TO THE TWO
Tutelar Angels, prote-
ctors of the Popes Consisto-
ry, and of the Colledge
of Sorbon.



MOST noble couple
of *Angels*, least it
should be sayd that
you did neuer a-
gree, and neuer
meet, but that you did euer ab-
horre one another, and euer
Resemble Ianus with a diuerse face,
I attempted to bring and ioyne
you together once in these pa-
pers; not that I might compose
your differences, for you haue
not.

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not chosen me for *Arbitrator*;
but, that you might beware of
an enemy cōmon to you both,
I will relate what I saw. I was
in an *Extasie*, and

My little wandring sportful Soule,
Ghest, and Companion of my body
had liberty to wander through
all places, and to suruey and
reckon all the roomes, and all
the volumes of the heauens, and
to comprehend the situation,
the dimensions, the nature, the
people, and the policy, both of
the swimming Ilands, the *Pla-*
nets, and of all those which are
fixed in the firmament. Of
which, I thinke it an honester
part as yet to be silent, then to
do *Galileo* wrong by speaking
of it, who of late hath summo-
ned the other worlds, the Stars
to come neerer to him, and giue
him an account of them-
selues,

Nuncius sy-
derius.

selues. Or to *Keppler*, who (as *De stella in*
 himselfe testifies of himselfe) *Cygnus*.

euē since Tycho Braches death,
hath receined it into his care, that
no new thing should be done in hea-
uen without his knowledge. For by
 the law, *Preuention* must take
 place; and therefore what they
 haue found and discourd first,
 I am content they speake and
 vtter first. Yet this they may
 vouchsafe to take from me, that
 they shall hardly find *Enoch*, or
Elias any where in their circuit.
 When I had surueid al the Hea-
 uens, then as

The Larke by busie and laborious
wayes,

Hauiing climb'd up th' eternall hill,
doth raise

His Hymnes to Phoebus Harpe,
And striking then

His sailes, his wings, doth fall downe
backe agen

So

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*So suddenly, that one may safely say
A stone came lazily, that came that
way,*

In the twinckling of an eye, I
saw all the roomes in Hell open
to my sight. And by the bene-
fit of certaine spectacles, I
know not of what making, but,
I thinke, of the same, by which
Gregory the great, and *Beda* did
discerne so distinctly the soules
of their friends, when they were
discharged from their bodies,
and sometimes the soules of
such men as they knew not by
sight, and of some that were ne-
uer in the world, and yet they
could distinguish them flying
into Heauen, or conuersing
with liuing men, I saw all the
channels in the bowels of the
Earth; and all the inhabitants
of all nations, and of all ages
were suddenly made familiar to
me,

Conclauē.

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me. I thinke truly, *Robert Palaeus de Aquinas* when he tooke *Christs* Sindens co. long Oration, as he hung vpon ^{6.} the Crosse, did vse some such instrument as this, but applied to the eare: And so I thinke did *Iosephina* he, which dedicated to *Adrian* de Gieron. ^{6.} that Sermon which *Christ* Gratian. made in prayse of his father *Ioseph*: for else how did they heare that, which none but they euer heard? As for the *Suburbs* of *Hel* (I meane both *Limbo* and *Purgatory*) I must confesse I passed them ouer so negligently, that I saw them not: and I was hungerly caried, to find new places, neuer discovered before. For *Purgatory* did not seeme worthy to me of much diligence, because it may seeme already to haue beene beleeued by some persons, in some corners of the *Romanie Church*, for about.

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about 50 yeares; that is, euer since the Councell of *Trent* had a minde to fulfill the prophecies of *Homer*, *Virgil*, and the other *Patriarkes* of the *Papists*; and beeing not satisfied with making one *Transubstantiation*, purposed to bring in another: which is, to change *fables* into *Articles* of faith. Proceeding therefore to more inward places, I saw a secret place, where there were not many, beside *Lucifer* himselfe; to which, onely they had title, which had so attempted any innouation in this life, that they gaue an affront to all antiquitie, and induced doubts, and anxieties, and scruples, and after, a libertie of beleeuing what they would; at length established opinions, directly contrary to all established before. Of which place in
Hell,

Hell, Lucifer afforded vs here-^{Theod. Nj.}
 tofore some little knowledge,^{em. nemus}
 when more then 200 yeares^{vnio, Tra.}
 since, in an *Epistle* writtent^{6. ca. 19.} to
 the *Cardinall S. Sexti*, hee pro-
 mised him a roome in his palace,
 in the remostest part of his eternall
Chaos, which I take to bee this
 place. And here Pope *Honiface*
 3, and *Mahomet*, seemed to
 contend about the highest
 roome. Hee gloried of hauing
 expelled an old Religion, and
Mahomet of hauing brought in
 a new: each of them a great de-
 luge to the world. But it is to
 be feared, that *Mahomet* will
 faile therein, both because hee
 attributed something to the old
Testament, and because he vsed
Sergius as his fellow-bishop, in
 making the *Alcoran*; whereas
 it was euident to the supreme
 Iudge *Lucifer*, (for how could
 hee

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he be ignorant of that, which
 himfelfe had put into the Popes
 mind?) that *Boniface* had not
 onely neglected, but destroyed
 the policy of the State of *Israel*,
 established in the old *Testament*,
 when he prepared *Popes* a way,
 to tread vpon the neckes of
Princes, but that he also ab-
 stained from all Example and
 Coadiutor, when he took vpon
 him that newe Name, which
Gregorie himfelfe (a Pope nei-
 ther very foolish, nor ouer-
 modest) euer abhord. Besides
 that, euery day affords new
 Aduocates to *Signifance* his side.
 For since the *Franciscans* were
 almost worne out (of whome
 their General, *Francis*, had seene
 6000 souldiers in one army,
 that is, in one chapter) which,
 because they were then but
 fresh souldiers, he saw assisted
 with

Sedulius
apolog. pro
libro con-
form. lib. 2.
cap. 2.

Conclauē. 9

with 18000 Diuels, the *Iesuits* haue much recompenced those decayes and damages, who sometimes haue maintained in their Tents 200000 schollers. For though the Order of *Benedict* haue euer bene so fruitfull, that they say of it, *That all the new Orders, which in later times haue broken out, are but little springs, or drops, and that Order the Ocean, which hath sent out 52 Popes, 200 Cardinals, 1600 Archbishops, 4000 Bishops, and 50000 Saints approned by the Church,* and therefore it cannot be denied, but that *Boniface* his part is much releued by that Order; yet if they be compared to the *Iesuits*, or to the weake and vnperfect Types of them, the *Franciscans*, it is no great matter that they haue done. Though therefore they esteeme *Mahomet*

*Harlay de
sence des Ieu-
suistes,*

*Valladerius
de Canonis-
ta. Francis.
Re. in Epist.*

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not worthy of the name of an *Innovator*, & therein, perchance not much inferiour to *Boniface*, yet since his time, to ours, almost all which haue followed his sect, haue liued barren in an vnanimity, and idle concord, and cannot boast that they haue produced any new matter: whereas *Boniface* his successors, awakened by him, haue euer beene fruitfull in bringing forth new sinnes, and new pardons, and idolatries, and King-killings. Though therefore it may religiously, and piously be beleued, that *Turkes*, as well as *Papists*, come daily in troupes to the ordinary and common places of *Hell*; yet certainly to this more honourable roome, reserued for especiall *Innovators*, the *Papists* haue more frequent accessse; and therefore

Maho-

Mahomet is out of hope to preuaile, and must imitate the *Christian Emperours*, and be content to sit (as yet hee doth) at the Popes feet. Now to this place, not onely such endeauiour to come, as haue innouated in matters, directly concerning the soule, but they also which haue done so, either in the Arts, or in conuersation, or in any thing which exerciseth the faculties of the soule, and may so prouoke to quarrellsome and brawling controuersies: For so the truth be lost, it is no matter how. But the gates are seldome opened, nor scarce oftner then once in an Age. But my destiny fauoured mee so much, that I was present then, and saw all the pretenders, and all that affected an entrance, and *Lucifer* himselfe, who then came out
into

into the outward chamber, to
 heare them pleade their owne
 Causes. As soone as the doore
 creekt, I spied a certaine *Ma-*
thematician, which till then had
 bene busied to finde, to deride,
 to detrude *Ptolomey*; and now
 with an erect countenance, and
 settled pace, came to the gates,
 and with hands and feet (scarcely
 respecting *Lucifer* himselfe)
 " beat the doores, and cried; Are
 " these shut against me, to
 " whom all the Heauens were
 " euer open, who was a Soule
 " to the Earth, and gaue it
 " motion?

By this I knew it was *Coper-*
nicus: For though I had neuer
 heard ill of his life, and there-
 fore might wonder to find him
 there; yet when I remembred,
 that the *Papists* haue extended
 the name, & the punishment of

Heresie,

Heresie, almost to euery thing,
and that as yet I vsed *Gregories Bellar. de*
and *Bedes spectacles*, by which *purgat. l. 2.*
one saw *Origen*, who deserued *cap. 8.*
so well of the *Christian Church*,
burning in Hell, I doubted no
longer, but assured my selfe
that it was *Copernicus* which I
saw. To whome *Lucifer* sayd;
“ Who are you? For though
“ euen by this boldnesse you
“ seeme worthy to enter, and
“ haue attempted a new facti-
“ on euen in *Hell*, yet you must
“ first satisfie those which stand
“ about you, and which ex-
“ pect the same fortune as you
“ do. Except, O *Lucifer*, an-
“ swered *Copernicus*, I thought
“ thee of the race of the starre
“ *Lucifer*, with which I am so
“ well acquainted, I should
“ not vouchsafe thee this dis-
“ course. I am he, which pity-
ing

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" ing thee who wert thrust into
 " the Center of the world, ray-
 " sed both thee , and thy pri-
 " son, the Earth, vp into the
 " Heauens; so as by my meanes
 " God doth not enioy his re-
 " uenge vpon thee. The Sunne,
 " which was an officious spy,
 " and a betrayer of faults , and
 " so thine enemy , I haue ap-
 " pointed to go into the lowest
 " part of the world. Shall these
 " gates be open to such as haue
 " innouated in small matters?
 " and shall they be shut against
 " me , who haue turned the
 " whole frame of the world,
 " and am thereby almost a new
 " Creator ? More then this he
 spoke not. *Lucifer* stuck in
 meditation. For what should he
 do ? It seemed vniust to deny
 entry to him which had deser-
 ued so well , and dangerous to
 graunt

graunt it, to one of so great ambitions, and vndertakings: nor did he thinke that himselfe had attempted greater matters before his fall. Something he had which he might haue conueniently opposed, but he was loath to vtter it, least he should confesse his feare. But *Ignatius Layola* which was got neere his chaire, a subtile fellow, and so indued with the Diuell, that he was able to tempt, and not onely that, but (as they say) euen to possesse the Diuell, apprehended this perplexity in *Lucifer*. And making himselfe sure of his owne entrance, and knowing well, that many thousands of his family aspired to that place, he opposed himselfe against all others. He was content they should bee damned, but not that they should go-

L uerne.

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uerne. And though when hee died he was vtterly ignorant in all great learning, and knew not so much as *Ptolomeys*, or *Copernicus* name, but might haue beene perswaded, that the words *Almagest*, *Zenith*, and *Nadir*, were Saints names, and fit to bee put into the *Litanie*, and *Ora pro nobis* ioyned to them; yet after hee had spent some time in hell, he had learnt somewhat of his *Iesuites*, which daily came thither. And whilst he staied at the threshold of *Hell*; that is, from the time when he deliuered himselfe ouer to the Popes will, hee tooke a little taste of learning. Thus furnished, thus hee vndertakes
 " *Copernicus*. DO, you thinke to
 " winne our *Lucifer* to your
 " part, by allowing him the
 " honour of being of the race
 of

“ of that starre? who was not
“ onely made before all the
“ starres, but being glutted
“ with the glory of shining
“ there, transferred his dwell-
“ ling and Colonies vnto this
“ Monarchy, and thereby gave
“ our Order a noble example,
“ to spy, to inuade, and to poi-
“ sesse forraine kingdome.
“ Can our *Lucifer*, or his fol-
“ lowers haue any honour siō
“ that starre *Lucifer*, which is
“ but *Venus*? whose face how
“ much wee scorne, appears
“ by this, that, for the most part
“ we vse her auersly and prepo-
“ sterously. Rather let our *Lu-
“ cifer* glory in *Lucifer* the *Ca-
“ lontan Bishop*; not therefore
“ because he is placed amongst
“ Heretiques, onely for affir- *August 16*
“ ming the propagation of the *heret. cap.*
“ soule; but especially for this, *81.*

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" that he was the first that op-
 " posed the dignity of Princes,
 " and imprinted the names of
 " *Antichrist, Iudas*, and other
 " stigmatique marks vpon
 " the *Emperour*; But for you,
 " what new thing hane you
 " inuented, by which our *Lu-*
 " *cifer* gets any thing? What
 " cares hee whether the earth
 " traueil, or stand still? Hath
 " your raising vp of the earth
 " into heauen, brought men
 " to that confidence, that they
 " build new towers or threaten
 " God againe? Or do they out
 " of this motion of the earth cō-
 " clude, that there is no hell, or
 " deny the punishment of sin?
 " Do not men beleeeue? do they
 " not liue iust, as they did be-
 " fore? Besides, this detracts frō
 " the dignity of your learning,
 " and derogates frō your right
 and

“ and title of comming to this
“ place, that those opinions of
“ yours may very well be true.
“ If therefore any man haue ho-
“ nour or title to this place in
“ this matter, it belongs whol-
“ ly to our *Claninus*, who oppo-
“ sed himselfe opportunely a-
“ gainst you, and the truth,
“ which at that time was cree-
“ ping into euery mans minde.
“ Hee onely can be called the
“ Author of all contentions,
“ and schoole-combats in this
“ cause; and no greater profit
“ can bee hoped for heerein,
“ but that for such brabbles,
“ more necessarie matters bee
“ neglected. And yet not onely
“ for this is our *Claninus* to bee
“ honoured, but for the great
“ paines also which hee tooke
“ in the *Gregorian Calender*, by
“ which both the peace of the

Church, & Ciuill businesles
 haue beene egregiously trou-
 bled: nor hath heauen it selfe
 escaped his violēce, but hath
 euer since obeyed his appoint-
 ments: so that S. Stephen, Iohn
 Baptist, & all the rest, which
 haue bin cōmanded to worke
 miracles at certain appointed
 daies, where their Reliques
 are preserued, do not now at-
 tend till the day come, as they
 were accustomed, but are a-
 waked ten daies sooner, and
 constrained by him to come
 downe frō heauen to do that
 businesse; But your inuentiōs
 can scarce bee called yours,
 since long before you, *Hera-
 clides, Ecphantus, & Aristarchus*
 thrust them into the world:
 who notwithstanding con-
 tent themselues with lower
 roomes amongst the other
 Philo-

*Harlay des
 fene des le-
 justes mes-
 ds. 6.*

“ Philosophers, & aspire not to
“ this place, reserued onely for
“ *Antichristian Heroes*: neither
“ do you agree so wel amongst
“ your selues, as that you can
“ be said to haue made a *Set*,
“ since, as you haue perverted
“ and changed the order and
“ *Scheme* of others: so *Tycho*
“ *Brachy* hath done by yours,
“ and others by his. Let there-
“ fore this little *Mathematitium*
“ (dread Emperour) withdraw
“ himselfe to his owne compa-
“ ny. And if heereafter the fa-
“ thers of our Order can draw
“ a *Cathedrall Decree* from the
“ Pope, by which it may be de-
“ fined as a matter of faith:
“ *That the earth doth not moue;*
“ & an *Anathema* inflicted vpon
“ all which hold the contrary:
“ thō perchance both the Pope
“ which shall decree that, and

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“ *Copernicus* his followers, (if
 “ they be *Papists*) may haue the
 “ dignity of this place. *Lucifer*
 signified his assent; and *Coper-*
nicus, without muttering a
 word, was as quiet, as he thinks
 the sunne, when he which stood
 next him, entred into his place.
 To whom *Lucifer* said: And
 who are you? Hee answered,
 “ *Philippus Aureolus Theophra-*
 “ *stus Paracelsus Bombast of Ho-*
henheim. At this *Lucifer* trébled,
 as if it were a new *Exorcisme*, &
 he thought it might well be the
 first verse of Saint *Iohn*, which
 is alwaies imployed in *Exor-*
cismes, and might now bee ta-
 ken out of the *Welsh*, or *Irish*
Bibles. But when hee vnder-
 stood that it was but the webbe
 of his name, hee recollected
 himselfe, and raising himselfe
 “ vpright, asked what he had

" to say to the great *Emperour*
 " *Sathan, Lucifer, Belzebub, Le-*
 " *niathan, Abaddon. Paracelsus*
 " replied, It were an iniurie to
 " thee, o glorious *Emperour*, if
 " I should deliuer before thee,
 " what I haue done, as thogh al
 " those things had not procee-
 " ded from thee, which seemed
 " to haue bin done by me, thy
 " organe and conduit: yet since
 " I shal rather be thy trumpet
 " herein, then mine own, some
 " things may be vttered by me.
 " Besides therfore that I broght
 " all *Methodicall Phisitians*, and
 " the art it selfe into so much
 " contēpt, that that kind of phi-
 " sick is almost lost; This also
 " was euer my p̄ncipal purpose,
 " that no certaine new Art, nor
 " fixed rules might be establisht
 " ed, but that al remedies might
 " be dangerously drawne from

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" my vncertaine, ragged, and
 " vnperfect experiments, in tri-
 " all whereof, how many men
 " haue beene made carcases?
 " And falling vpon those times
 " which did abound with para-
 " doxicall, & vnusuall diseases,
 " of all which, the pox, which
 " then began to rage, was al-
 " most the center and sinke;
 " I euer professed an assured
 " and an easy cure thereof, least
 " I should deterre any from
 " their licentiousnesse. And
 " whereas almost all poysons
 " are so disposed and condi-
 " tioned by nature, that they
 " offend some of the senses, and
 " so are easily discerned and a-
 " uoided, I brought it to passe,
 " that that trecherous quality
 " of theirs might bee remoued,
 " and so they might safely bee
 " giuen without suspicion, and
 yet

" yet performe their office as
 " strongly. All this I must con-
 " fesse, I wrought by thy mine-
 " rals and by thy fires, but yet I
 " cannot dispaire of my re-
 " ward, because I was thy first
 " Minister and instrument, in
 " these innouatiōs. By this time
Ignatius had obserued a tempest
 risen in *Lucifers* countenance:
 for he was iust of the same tem-
 per as *Lucifer*, and therefore
 suffered with him in euery
 thing, and felt al his alterations.
 That therefore he might deliuer
 him from *Paracelsus*, hee said;
 " You must not thinke sir, that
 " you may heere draw out an
 " oration to the proportion of
 " your ^{name}hammer; It must be con-
 " fessed, that you attempted
 " great matters, and well be-
 " comming a great officer of
 " *Lucifer*, when you vndertooke

“ not onely to make a man, in
 “ your *Alimbicke*, but also to
 “ preferue him immortall. And
 “ it cannot be doubted, but that
 “ out of your *Commentaries* vp-
 “ on the *Scriptures*, in which
 “ you were vtterly ignorant,
 “ many men haue taken occa-
 “ sion of erring, and thereby
 “ this kingdome much indebt-
 “ ed to you. But must you
 “ therefore haue accesle to this
 “ secret place? what haue you
 “ compassed, euen in *Phisicke* it
 “ selfe, of which wee *Iesuits* are
 “ ignorant? For though our
 “ *Ribadenegra* haue reckoned
 “ none of our *Order*, which
 “ hath written in *Physicke*, yet
 “ low able and sufficient wee
 “ are in that faculty, I will bee
 “ tryed by that Pope, who hath
 “ giuen a *prineledge* to *Iesu-*
 “ *ites* to practise *Physicke*, and to
 bee

Bulla 18. in
Græce.
cont. Ha.
seymull.

" be present at *Death-beds*, (a) a Moscanius
de maiest.
Eccle. mllis.
cap. 7.
 " which is denyed to other *Or-*
 " *ders*: for why should hee deny
 " vs their bodies, whose soules
 " he deliuers to vs? and since he
 " hath transferd vpon vs the
 " power to practise *Physick*, he
 " may iustly be thought to haue
 " transferd vpon vs the Art it
 " selfe, by the same *Omnipotent*
 " *Bul*; since hee which graunts
 " the end, is by our *Rules* of
 " *Law* presumed to haue graun-
 " ted all meanes necessary to
 " that end. Let me (dread *Em-*
 " *perour*;) haue leaue to speake
 " truth before thee; These men
 " abuse & prophane too much
 " thy mettals, which are the
 " bowels, and treasure of thy
 " kingdome: For what doth
 " *Physicke* profit thee? *Physicke*
 " is a soft, & womanish thing. Misus.
Theor. 1.
cap. 2.
 " For siace *no medicine doth natu-*
 " rally

28 Ignatius his

"rally draw blood, that science is
 "not fit nor worthy of our
 "study, Besides why should
 "those things, which belong
 "to you, bee employed to pre-
 "serue frō deiseases, or to pro-
 "cure long life? were it not fit-
 "ter, that your *brather*, and *col-*
 "*league*, the Bishop of *Rome*,
 "which gouernes vpon the face
 "of your earth, and giues day-
 "ly increase to your kingdome,
 "should receiue from these
 "helps and subsidies? To him
 "belonges all the Gold, to him
 "all the pretious stones, con-
 "ceal'd in your entrailes, wher-
 "by hee might baite and en-
 "snare the *Princes* of the earth
 "through their Lord, and
 "counsellours meanes to his o-
 "bedience, and to receiue his
 "cōmandements, especially in
 "these times, whē almost euery
 where

“ where his auncient rights &
“ tributes are denied vnto him.
“ To him belongs your Iron,
“ and the ignobler mettals, to
“ make engines; To him be-
“ long your Minerals apt for
“ poyson; To him, the Salt-
“ peter, and all the Elements of
“ Gun-powder, by which he
“ may demolish and ouerthrow
“ Kings and Kingdomes, and
“ Courts, and seates of Iustice.
“ Neither doth *Paracelsus* truly
“ deserue the name of an *Inno-*
“ *uator*, whose doctrine, *Sen-*
“ *erius* and his other followers
“ do referre to the most an-
“ cient times. Thinke therefore
“ your selfe well satisfied, if
“ you be admitted to gouerne
“ in chiefe that Legion of ho-
“ micide-Phisitians, and of
“ Princes which shall be made
“ away by poyson in the midst
“ of

“ of their sins, and of woemen
 “ tempting by paintings and
 “ face-phisicke. Of all which
 “ sorts great numbers will dai-
 “ ly come hither out of your
 “ *Academy*.

Content with this sentence,
Paracelsus departed; and *Ma-
 chianel* succeeded, who hauing
 obserued *Ignatius* his forward-
 nesse, and saucinesse, and how,
 vncauld, he had thrust himselfe
 into the office of *kings Atturney*,
 thought this stupid patience of
Copernicus, and *Paracelsus* (men
 which tasted too much of their
Germany) vnfit for a *Florentine*:
 and therefore had prouided
 some venomous darts, out of
 his *Italian Arsenal*, to cast a-
 gainst this worne souldier of
Pampelmus, this *French-spanish*
 mungrell, *Ignatius*. But when
 he thought better vpon it, and
 obserued

observed that *Lucifer* euer approved whatsoeuer *Ignatius* sayd, he suddenly changed his purpose; and putting on another resolution, he determined to direct his speech to *Ignatius*, as to the principall person next to *Lucifer*, aswell by this meanes to sweeten and mollifie him, as to make *Lucifer* suspect, that by these honors, & specious titles offered to *Ignatius*, and entertained by him, his owne dignity might bee eclipsed, or clouded; and that *Ignatius* by winning to his side, politique men, exercised in ciuill businesses, might attempt some innouation in that kingdome. Thus therefore he
“ began to speake. Dthead Em-
“ perour, and you, his watchfull
“ and diligent *Genius*, father *Ignatius*,
“ *Arch-chancellor* of this
“ *Court*, and highest *Priest* of
this

32 Ignatius his

" this highest *Synagogue* (except
 " the primacy of the *Romane*
 " *Church* reach also vnto this
 " place) let me before I descend
 " to my selfe, a little consider,
 " speake, and admire your stu-
 " pendious wisdome, and the
 " gouernment of this state.
 " You may vouchsafe to re-
 " member (great *Emperour*)
 " how long after the *Nazarens*
 " death, you were forced to
 " liue a solitarie, a barren, and
 " an *Eremiticall* life: till at last
 " (as it was euer your fashion
 " to imitate heauen) out of
 " your abundant loue, you
 " begot this deerely beloued
 " sonne of yours, *Ignatius*,
 " which stands at your right
 " hand. And from both of you
 " proceedes a spirit, whom
 " you haue sent into the world,
 " who triumphing both with

Mitr

“ *Mitre and Crowne, gouernes*
“ *your Militant Church there,*
“ *As for those sonnes of Ignatius,*
“ *whō either he left aliue,*
“ *or were borne after his death,*
“ *and your spirit, the Bishop of*
“ *Rome; how iustly & properly*
“ *may they be called Equiuocal*
“ *men? And not only Equiuocall*
“ *in that sence, in which the*
“ *Popes Legates, at your Nicene*
“ *Coūcel were called Equiuocal,*
“ *because they did agree in all*
“ *their opinions, and in all their*
“ *words: but especially because*
“ *they haue brought into the*
“ *world a new art of Equiuoca-*
“ *tion. O wonderfull, and incre-*
“ *dible Hypercritiques, who, not*
“ *out of marble fragments, but*
“ *out of the secretest Records*
“ *of Hell it selfe: that is, out*
“ *of the minds of Lucifer, the*
“ *Pope, and Ignatius, (persons*
truly

34 Ignatius his

" truly equiuocall) haue raised
 " to life againe the language
 " of the Tower of *Babel*,¹ too
 " long concealed, and brought
 " vs againe frō vnderstanding
 " one an other. For my part (o
 " noble paire of *Emperours*) that
 " I may freely cōfesse the truth
 " all which I haue done, where
 " soeuer there shall be men-
 " tion made of the Iesuites, can
 " be reputed but childish; for
 " this honor I hope will not be
 " denied me, that I brought in
 " an *Alphabet*, & prouided cer-
 " taine Elements, & was some
 " kind of schoolmaister in pre-
 " paring them a way to higher
 " vnderstandings; yet it grieues
 " me, and makes me ashamed
 " that I should be ranked with
 " this idle and Chymarical
 " *Copernicus*, or this cadauerous
 " vulture, *Paracelsus*. I scorn
 the

“ that those gates, into which
“ such men could conceiue a-
“ ny hope of entrance, should
“ not voluntarily flie open to
“ mee : yet I can better en-
“ dure the rashnesse and fel-
“ lowship of *Paracelsus*, then
“ the other: because hee ha-
“ uing beene conueniently
“ practised in the butcheries,
“ and mangling of men, hee
“ had the reason to hope for
“ fauour of the Iesuities: For
“ I my selfe went alwaies that
“ way of blood, and there-
“ fore I did euer preferre the
“ sacrifices of the *Gentiles*, and
“ of the *Iewes*, which were per-
“ formed with effusion of
“ blood (whereby not only the
“ people, but the Priests al-
“ so were animated to bold en-
“ terprises) before the soft and
“ wanto sacrifices of *Christians*.

If

36 Ignatius his

“ If I might haue had my
 “ choyce, I should rather haue
 “ wished , that the *Romane*
 “ Church had taken the *Bread*,
 “ then the *Wine*, from the peo-
 “ ple, since in the wine there is
 “ some colour, to imagine and
 “ represent blood. Neither
 “ did you, (most Reuerend Bi-
 “ shop of this *Dioces*, *Ignatius*)
 “ abhorre from this way of
 “ blood. For hauing consecra-
 “ ted your first age to the wars,
 “ and growne somewhat vna-
 “ ble to follow that course, by
 “ reason of a wound ; you did
 “ presently begin to thinke se-
 “ riously of a spirituall warre,
 “ against the *Church*, and found
 “ meanes to open waies , euer
 “ into Kings chambers , for
 “ your executioners. Which
 “ dignitie , you did not reserue
 “ onely to your own *Order*, but
 (though

“(though I must confesse, that
 “the foundation, and the
 “nourishment of this Do-
 “ctrine remaines with you,
 “and is peculiar to you, out
 “of your infinite liberalitie,)
 “you haue vouchsafed some-
 “time, to vse the hands of o-
 “ther men in these imploi-
 “ments. And therefore as well
 “they, who haue so often in
 “*France* attempted it in *England*,
 “as they which haue brought
 “their great purposes to effect
 “in *France*, are indebted only
 “to you for their courage and
 “resolution. But yet although
 “the entrance into this place
 “may be decreed to none, but
 “to Innouators, and to onely
 “such of them as haue dealt in
 “*Christian* businesse; and of
 “thē also, to those only which
 “haue had the fortune to doe
 much

"much harme, I cannot see but
 "that next to the Iesuites, I
 "must bee inuited to enter,
 "since I did not onely teach
 "those wayes, by which, tho-
 "rough *perfidiousnesse* and *dis-*
 "*sembling of Religion*, a man
 "might possesse, and vsurpe
 "vpon the liberty of free Com-
 "*monwealths*; but also disbe-
 "arme and furnish the people to
 "with my instru-^{ments}, *how*
 "when they were vnder the
 "oppression, they might take
 "est conspire, and remoue
 "tyrant, or reuenge them
 "of their *Prince*, and redeeme
 "their former losses; so that
 "from both sides, both from
 "*Prince and People*, I brought
 "an abundant harvest, and
 "noble encrease to this king-
 "dome. By this time I per-
 "ceiued *Lucifer* to bee much

moue

moved with this Oration, and
 to incline much towards *Ma-*
chianel. For he did acknowledge
 him to bee a kind of *Patriarke*,
 of those whom they call *Lay-*
men. And he had long obserued,
 that the *Clergie* of *Rome* tum-
 bled downe to *Hell* daily, easi-
 ly, voluntarily, and by troupes,
 because they were accustomed
 to sinne against their consci-
 ence, and knowledge; but that
 the *Laytie* sinning out of a
 thoughtlesse, and negligence
 of finding the truth, did rather
 offend by ignorance, and omis-
 sion. And therefore he thought
 himselfe bound to reward *Ma-*
chianel, which had awakened
 this drowfie and implicate *Lay-*
tie to greater, and more bloody
 undertakings. Besides this,
 since *Ignatius* could not bee
 denied the place, whose ambi-

40 Ignatius his

ons and turbulencies *Lucifer* vnderstood very wel, he thought *Machinael* a fit and necessarie instrument to oppose against him; that so the skales beeing kept euen by their factions, hee might gouerne in peace, and two poysons mingled might doe no harme. But hee could not hide this intention from *Ignatius*, more subtil then the *Devill*, and the verier *Lucifer* of the two: Therefore *Ignatius* rushed out, threw himselfe downe at *Lucifers* feet, and groueling on the ground adored him. Yet certainly, *Vasques* would not call this idolatry, because in the shape of the *Deust* hee worshipped him, whom hee accounted the true God. Here *Ignatius* cried and thundred out,

With so great noise and
horror,

That

Conclaue. 41

That had that powder taken fire, by
which

All the isle of Britaine had flowne
to the Moone,

It had not equalled this noise and
horror.

And when he was able to speak

" distinctly, thus hee spoke. It

" cannot be said (unspeakable

" *Emperour*) how much this

" obscure *Florentine* hath trans-

" gressed against thee, and a-

" gainst the *Pope* thy image-bea-

" rer, (whether the word bee

" accepted, as *Gratian* takes it,

" when he calles the *Scriptures*,

" Imaginarie Bookes; or as

" they take it, which giue

" that style to them who carrie

" the *Emperours* image in the

" field;) and last of all against

" our Order. Durst any man

" before him, thinke vpon this

" kinde of iniurie, and calum-

C 2 nie,

imaginem.
Imaginaria.

21. q. Omnis
iacitura.

Modest in
verb. Mult.

42 Ignatius his

" nie, as to hope that he should
 " be able to flatter, to catch, to
 " entrap *Lucifer* himselfe? Cer-
 " tainely, whoſoeuer flatters a-
 " ny man, and presents him
 " thoſe praises, which in his
 " owne opinion are not due to
 " him, thinks him inferiour to
 " himſelfe and makes account,
 " that he hath taken him priso-
 " ner, and triumphs ouer him.
 " Who euer flatters, either he
 " derides, or (at the best) in-
 " ſtructs. For there may bee, e-
 " uen in flattery, an honeſt kind
 " of teaching, if Princes, by be-
 " ing told that they are already
 " indued with all vertues neceſ-
 " ſary for their functions, be
 " thereby taught what thoſe
 " vertues are, and by a facile ex-
 " hortatiō. excited to endea-
 " to gaine them. But was it fit
 " that this fellow, should dare
 either

“ either to deride you, or (which
“ is the greater iniury) to teach
“ you? Can it be beleeued, that
“ he deliueres your praises from
“ his heart, and doth not rather
“ herein follow *Gratius* leuitie; ^{32. 9. 3.}
“ who saies, *That you are called* ^{Pudor.}
“ *Prince of the world, as a king at*
“ *Chests, or as the Cardinall of Ra-*
“ *uenna, onely by derision?* This
“ man, whilst he liued, attribu-
“ ted so much to his own wit,
“ that hee neuer thought him-
“ selfe beholden to your helps,
“ and insinuations; and was so
“ farre from inuoking you, or
“ sacrificing to you, that he did
“ not so much as acknowledge
“ your kingdome, nor beleeuē
“ that there was any such thing
“ in nature, as you. I must con-
“ fesse, that hee had the same
“ opinion of God also, and
“ therefore deserues a place

44 Ignatius his

" here, and a better then any of
 " the *Pagan* or *Gentile* idola-
 " ters: for, in euery idolatrie,
 " and false worship, there is
 " some Religion, and some
 " peruerse simplicitie, which
 " tastes of humilitie; from all
 " which, this man was very
 " free, when in his heart he vt-
 " terly denyed that there was
 " any God. Yet since he thought
 " so in earnest, and beleeued
 " that those things which hee
 " affirmed were true, hee
 " must not be rancked with
 " them, which hauing beene
 " sufficiently instructed of the
 " true God, and beleeuing him
 " to be so, doe yet fight against
 " him in his enemies armie.
 " Neither ought it to be impu-
 " ted to vs as a fault, that some-
 " times in our *exorcismes* wee
 " speake ill of you, and call
 you

“ you *Hereticke*, and *Drunkards* Flagel. Da-
 “ and *Whisperer*, and *scabbed* men, Men-
 “ *Beast*, and *Coniure the elements* gh.
 “ that they should not receiue you,
 “ and threaten you with *Indis-*
 “ *soluble Damnation*, and *tor-*
 “ *ments a thousand thousand times*
 “ *worse then you suffer yet.* For
 “ these things, you know, are
 “ done out of a secret cou-
 “ nant and contract betweene
 “ vs, & out of *Mysteries*, which
 “ must not bee opened to this
 “ *Neophyte*, who in our *Syna-*
 “ *gogue* is yet but amongst the
 “ *Catechumeni.* Which also we
 “ acknowledge of *Holy Water*,
 “ and our *Agnus Dei*, of which
 “ you doe so wisely dissemble
 “ a feare, when they are pre-
 “ sented to you: For certainly,
 “ if there were any true force
 “ in them, to *deliuer Bodies from*
 “ *Diseases*, *soules from sinnes*,

46 Ignatius his

Summa
Eulogy,
verbo Ag-
nus Dei.

“and the Elements from Spi-
“rits, and malignant impres-
“sions, (as in the verses which
“Urban the first sent with his
“Agnus Dei to the Emperour
“it is pretentled.) It had beene
“reason, that they should first
“haue exercised their force
“vpon those verses, and so
“haue purged and deliuered
“them, if not from Heresie,
“yet from Barbarousnesse, and
“solecismes; that Heretiques
“might not iustly say, there
“was no truth in any of them,
“but onely the last; which
“is,
“That the least peece which thöce
“doth fall,
“Will doe one as much good as all.
“And though our Order haue
“aduentured further in Exer-
“cismes then the rest, yet that
“must be attributed to a speci-
all

"all priuiledge, by which wee
 "haue leaue to question any
 "possessed person, of what mat-
 "ters we will; whereas all other
 "Orders are miserably bound
 "to the present matter, and the
 "businessse then in hand. For,
 "though I do not belecue, that
 "either from your selfe, or frō
 "your *vicar* the *Pope*, any such
 "priuiledge is issued; yet our
 "*Cotton* deserues to be praised,
 "who being questioned, how
 "he durst propose certaine se-
 "ditionous Interrogatories to a
 "possessed person, to deliuer
 "himselfe, fained such a priui-
 "ledge; and with an vn-heard-
 "of boldnesse, and a new kind
 "of falsifying, did (in a man-
 "ner) counterfeite *Lucifers* hand
 "and seale, since none but
 "he onely could gine this pri-
 "uiledge: But, if you con-

48 Ignatius his

*Littera di
Diego Tor
1511.*

“sider vs out of this liberty in
 “*Exorcismes*, how humble and
 “seruile we are towards you,
 “the Relations of *Peru* testifie
 “inough, where it is recorded,
 “that when one of your angels
 “at midnight appeared to our
 “*Bareena* alone in his cham-
 “ber, hee presently rose out of
 “his chaire, and gaue him the
 “place, whom he professed to
 “bee farre worthier thereof,
 “then he was. But to proceed
 “now to the iniuries, which
 “this fellow hath done to the
 “*Bishop of Rome*, although
 “very much might be spoken,
 “yet by this alone, his disposi-
 “tion may bee sufficiently dis-
 “cerned, that hee imputes to
 “the *Pope*, vulgar and popu-
 “lar sinnes, farre vnworthy
 “of his greatnesse. Weake
 “praising, is a kind of Accu-
 sing,

“sing, and wee detract from a
 “mans honour, if when wee
 “praise him for small things,
 “and would seeme to haue said
 “all, we conceale greater. Per-
 “chance this man had seen some
 “of the *Catalogues of Reserved*
 “*Cases*, which euery yeare the
 “*Popes* encrease, and he might
 “thinke, that the *Popes* did
 “therefore reserve these sinnes
 “to themselves, that they only
 “might commit them. But ei-
 “ther hee is ignorant, or iniu-
 “rious to them. For, can they
 “bee thought to haue taken a-
 “way the libertie of sinning
 “from the people, who do not
 “onely suffer men to keepe
 “*Concubines*, but sometimes *Dist. 3. 2. 34*
 “doe commaund them? who
 “make *S. Peter* beholden to the
 “*stewes*, for part of his reueneue:
 “and who excuse women from
 the

50 Ignatius his

the infamous name of whore,
till they haue deliuered the-
selues ouer to 23000 men.
The Professors of which Re-
ligion teach, that *Uniuersitie*
men, which keep whores in their
chambers, may not be expelled for
that, because it ought to be pre-
sumed before hand, that schollers
will not liue without them. Shal
he be thought to haue a pur-
pose of deterring others frō
sinne, which prouides so well
for their security, that he tea-
ches, that he may dispense in all
the commaundements of the se-
cond Table, & in all moral law,
and that those commaundements
of the second table can neither be
called Principles, nor Conclusi-
ons, necessarily deduced frō Prin-
ciples? And therefore, (as they
euer loue that manner of tea-
ching) hee did illustrate his

Rule

20id Vidua.

Scappus de
supra nou
script. l. 1.
cap. 54.

Sum. An.
gel verb.
Papa. N. 1.

„Rule with an Example, & dis-
“pensed in a mariage between
“*Brother* and *Sister*, and hath
“hoorded vp so many *Indulge-*
“*cies* in one barne, the citie of
“*Rome*, that it is easie for any
“man in an houre, or two, to
“draw out Pardons inough for
“100000 yeares. How cleare a
“witnessse of this liberality is
“*Leo 10*? who only for rehear-
“sing once the *Lord* praier,
“and thrise repeating the name
“of *Iesu* (bee it spoken heere
“without horrour) hath giuen
“3000 yeares indulgēce. How
“profuse a *Steward* or *Auditor*
“was *Boniface*, who acknow-
“ledges so many *Indulgences* to
“be in that one *Church* of *Late-*
“*ran*, that none but *God* can nūber
“them? Besides these, plenary
“*Indulgences* are giuen, not
“only to the *Franciscans* them-
“selues, but to their *Parents*

“also : and to any which dies
“in their habit ; and to any
“which desire that they may
“do so ; and to those who are
“wrapped in it after death,
“though they did not desire
“it ; and five yeares *Indul-*
“*gence* to those who doe but
“kisse it. And at last, *Clement*
“7. by a priuiledge first giuen
“to one Order, (which since is
“communicated to our Order,
“as the priuiledge of all other
“Orders are) gaue to any who
“should but visite a place be-
“longing to them, or any o-
“ther place, if hee could not
“come thither : or if he could
“come to no such place, yet if
“he had but a desire to it, *All*
“*indulgences which had beene*
“*granted, or heereafter should be*
“*granted in the vniuersal world.*
“And though it be true, that if
in

“ in any of these Indulgences a
“ certaine sum of money were
“ limited to bee giuen (as for
“ the most part it is ;) a poore
“ man, which could not giue
“ that money, though he were
“ neuer so contrite for his sins,
“ could haue no benefit there-
“ by: and though *Gerson* durst
“ call those *Indulgences* foolish,
“ and *superstitious*, which gaue
“ 20000. yeares pardon for
“ rehearsing one praier, yet
“ they do abundantly testifie
“ the *Popes* liberall disposition,
“ and that he is not so couetous
“ in reseruing sinnes to him-
“ selfe ; But if perchance once
“ in an hundred yeares, some
“ one of the ~~sinnes~~ *sinnes* of the peo-
“ ple be put to death for *Sodo-*
“ *my* ; and that, not so much for
“ the offence, as for vsurping
“ the right of the *Ecclesiastique*
Princes

54 Ignatius his

" Princes, wee must not much
 " lament nor grudge at that,
 " since it is onely done to dis-
 " continue, and interrupt a
 " prescription, to gainewhich
 " Title, the *Layety* hath ever
 " beene very forward against
 " the *Clergie*: for euen in this
 " kinde of his delicacies, the
 " *Pope* is not so reserued and
 " couetous, but that he allowes
 " a taste thereof to his *Cardi-*
 " *nals*, whom you once called
 " *Carpidineros*, (by an elegancy
 " proper onely to your *Secrita-*
 " *ries*, the *Monkes*) in an *Epistle*
 " which you writ to one of
 " that Colledge: For since, the
 " Cardinals are so compacted
 " into the *Pope*. and so made
 " his owne body: *That it is*
 " not lawfull for them, without
 " licence first obtained from him,
 " to be let blond in a *Fener*, what
 may

Money-
takers.

Theol. Nij-
am. Nemo
vult Traff.
6. c. 29.

Regul. Cu-
pers de Ec.
cles. vniuer.
fol. 4.

" may be denied vnto them? Or
 " what kind of sin is likely to be
 " left out of their glorious pri-
 " uiledges, which are at least
 " 200? Which Order the Pope can *Azer. par.*
 " no more remove out of the Eccle- *2. l. 4. c. 1.*
 " siastique Hierarchy, then hee *Moseonims*
 " can Bishops; both because Car- *de maiest.*
 " dinals were instituted by God, *Eccles. Min*
 " and because the Apostles them- *lit. c. 5.*
 " selues were Cardinals before they *Idem*
 " were Bishops. Whom also in *Idem. c. 6.*
 " their creation he stiles his bro- *Scappin de*
 " thers, and Princes of the world, *Inre non*
 " & Co-iudges of the whole earth: *scrip. l. 1. c. 1.*
 " and to prove all: That there *25.*
 " are so many Kings as there are
 " Cardinals. O fearefull body;
 " and as in many other things,
 " so in this especially mostrous,
 " that they are not able to pro-
 " pagate their species: For all *Azer. ubi*
 " the Cardinals in a vac. cy. are not *supra.*
 " able to make one Cardinal more.

To

56 Ignatius his

" To these men certainly the
 " Pope doth no more grudge
 " the plurality of sins, then he
 " doth of *Bonifaces*. And he hath
 " beene content, that euen *Bar-*
 " *gus* shoud enioy this dignity,
 " if hee hath heaped vp, by his
 " ingenious wickednesse, more
 " sorts of sins in one Act. then
 " (as far as I know) as any the
 " *Popes* theselues haue attemp-
 " ted: For he did not only giue
 " the full reine to his licenti-
 " ousnesse, but raging with a
 " second ambition, hee would
 " also change the Sex. Therein
 " also his stomacke was not
 " towards young beardedle
 " boyes, nor such greene fruit:
 " for hee did not thinke, that
 " hee went farre inough from
 " the right Sex, except hee
 " had a manly, a reuerend, and
 " a bearded *Venus*. Neither
 staied

“staied he there ; but his witty
“lust proceeded further : yet
“he solicited not the *Minions*
“of the *Popes* ; but struing to
“equall the licentiousnesse of
“*Sodomites*, which would haue
“had the *Angels* ; to come as
“neare them as hee could, hee
“tooke a *Cleargy-man*, one
“of the portion and lot of the
“*Lord* : and so made the maker
“of *God*, a *Priest* subiect to his
“lust ; nor did hee seeke him
“out in a *Cloyster*, or *Quire* ;
“but that his *Venus* might bee
“the more monstrous, hee
“would haue her in a *Mitre*.
“And yet his prodigious lust
“was not at the height ; as
“much as hee could he added :
“and hauing found a *Min*, a
“*Cleargy-man*, a *Bishop*, he did
“not sollicite him with entrea-
“ties, & rewards, but rauished
him

58 Ignatius his

*Plat. in vit.
Adri. 2.*

"him by force. Since then the
 "Popes doe, out of the fulnesse
 "of their power, come to those
 "kindes of sinne, which haue
 "neither *Example* nor *Name*,
 "inso much that Pope *Paulus*
 "*Venetius*, which vsed to paint
 "himselfe, & desired to seeme
 "a woman, was called the *God-*
 "*desse Cibele* (which was not
 "without mysterie, since, pro-
 "stitute boyes are sacred to
 "that *Goddesse*,) and since they
 "do not graunt ordinarily that
 "liberty of practising sinnes,
 "till they haue vsed their
 "owne right and priuiledge of
 "*Preuention* and *Anticipation*,
 "This prating fellow *Ma-*
 "*chauell* doth but treache-
 "rously, and dishonestly pre-
 "uaricate, and betraie the
 "cause, if hee thinke hee
 "hath done inough for the
 dignity

" dignity of the *Popes*, when he
 " hath afforded to them sins
 " common to all the world.
 " The transferring of Empires,
 " the ruine of Kingdomes, the
 " Excommunications, and de-
 " positions of Kings, & deua-
 " stations by fire and sword,
 " should haue bene produced
 " as their marks & characters :
 " for though the examples of
 " the *Popes* transferring the *Em-*
 " *pire*, which our men so much
 " stand vpon, bee not indeede
 " true, nor that the anciēt *Popes*
 " practised any such thing; yet
 " since the states-men of our
 " Order, wiser thē the rest, haue
 " found how much this *Tempo-*
 " *ral iurisdiction* ouer *Princes*, cō-
 " duces to the growth of the
 " Church, they haue perswaded
 " the *Popes*, that this is not on-
 " ly lawfull for them, but often
 " practised

60 Ignatius his

*Apologia
pro Gaius-
to.*

*De deservan-
tia Caius.
causa. c. 11.*

“ practised heeretofore: And
 “ therefore they provide, that
 “ the *Canons* and *Histories* bee
 “ detorted to that opinion. for
 “ though one of our *Order* doe
 “ weaken that famous *Canon*,
 “ *Nos sanctorum*, which was
 “ vsed still to bee produced for
 “ this doctrine, yet hee did it
 “ then, when the *King of Great*
 “ *Britaine* was to bee mollified
 “ and sweetned towards vs,
 “ and the lawes to bee mitiga-
 “ ted, and when himselfe had
 “ put on the name *Eudemon*.
 “ But let him returne to his
 “ true state, and professe him-
 “ selfe a *Cacodemon*, & he will
 “ bee of our opinion. In which
 “ respect also wee may pardon
 “ our *Cudsemin* his rashnesse,
 “ whē he denies the *English* na-
 “ tiō to be heretiques, because they
 “ remains in a perpetuall succession
 of

of *Bishops*: For herein these
 men haue thought it fit, to
 follow, in their practise, that
Translation, which reads the
 words of *Paul*: *Serue the time*, Rom. 12. 11.
 and not that which saies:
Serue the Lord. As for the in-
 iury which this petty compa-
 nion hath offered to our *Or-*
der, since in our wrongs, both
 yours, and the *Popes* Maiesty
 is wounded; since to vs, as
 to your *Dictators*, both
 you haue giuen that large
 and auncient Commission:
That wee should take care that
the state take no harme, we can-
 not doubt of our reuenge:
 yet this aboue all the rest,
 doth especially vexe me, that
 when he calls me *Prelate*, and
Bishop, (names which wee so
 much abhorre and detest) I
 know well, that out of his
 inward

“ inward malignity, hee hath a
“ relation to *Bellarmines*, and
“ *Tolets* sacrilegious Vow-
“ breaking ambitions, by which
“ they imbraced the *Cardinal-*
“ *ship*, and other Church-digni-
“ ties: but heerein this poore
“ fellow, vnacquainted with
“ our affaires, is deceiued, be-
“ ing ignorant, that these men,
“ by this act of beeing thus in-
“ corporated into the Pope, are
“ so much the nearer to their
“ *Center* and finall happinesse,
“ this chamber of *Lucifer*, and
“ that by the breach of a vow,
“ which theselues thought iust,
“ they haue got a new title
“ therunto: For the *Cardinalship*
“ is our *Martyrdome*: & though
“ not many of our *Order*, haue
“ had that strength, that they
“ haue beene such *Martyrs*,
“ and that the Popes them-
selues

" selues haue beene pleased to
 " transerre this persecutiō into
 " the other *Orders*, who haue
 " had more *Cardinals* then wee;
 " yet without doubt, for such of
 " ours which haue had so much
 " courage, new Crownes, and
 " new Garlands, appropriate
 " to our *Martyrs*, are prepared
 " for them in this their *Heauen*;
 " because, being inabled by
 " greater meanes, they are fit-
 " ter for greater mischiefes.
 " Wee, therefore lament the
 " weaknesse of our *Laynez*, & *Richardineya*
 " our *Borgia*, who refused the *catalog. fol.*
 " *Cardinalship* offered by *Paulus*
 " 4. & *Iulius* 3; (for in this place
 " and this meeting it is unfit to
 " say they did so) euen amongst
 " the auncient *Romans*, when *Briffon. de*
 " they sacrificed to you those *frumidi. l. t.*
 " sacrifices, which offered any
 " resistance, were euer reputed
 D vnaccep-

"vnaccepted : And therefore
 "our *Bellarmino* deserues much
 "praise, who finding a new *Ge-*
 "nius and courage in his new
 "Cardinalship, set out his *Retra-*
 "ctions, & corrected all those
 "places in his workes, which
 "might any way bee interpre-
 "ted in the fauour of Princes.
 "But let vs passe ouer all these
 "things : for wee vnderstand
 "our ^{owne} Author well enough; and
 "let vs more particularly con-
 "sider those things, which this
 "man, who pretends to ex-
 "ceed all Auncient and Mo-
 "derne *States-men*, boasts to
 "haue beene done by him.
 "Though truly no man will
 "easily belecue, that hee hath
 "gone farr in any thing, which
 "did so tire at the beginning, or
 "mid-way, that hauing seene
 "the *Pope*, and knowne him,
 yet

yet could neuer come to the
 knowledge of the *Dinell*. I
 know what his excuse and e-
 scape wil be: that things must
 not be extended infinitely; that
 wee must consist and arrest
 somewhere, and that more
 meanes & instruments ought
 not to be admitted, where the
 matter may be dispatched by
 fewer. When therefore he was
 sure that the *Bishop* of *Rome*
 was the cause of all mis-
 chiefe, and the first mouer
 therof, he chose rather to set-
 tle & determine in him, then
 by acknowledging a *Dinell*. to
 induce a new *tyranny*, and to be
 driuen to confesse, that the
Pope had vsurped vpon the *di-*
uels right, which opinion, if a-
 ny man bee pleased to main-
 taine, we do not forbid him:
 but yet it must be an argumēt

66 Ignatius his

" to vs of no very nimble wit, if
 " a man do so admire the *Pope*,
 " that he leaue out the *Diuell*,
 " and so worship the Image,
 " without relation to the *Proto-*
 " *type* and first patterne. But be-
 " sides this, how idle, and how
 " very nothings they are, which
 " he hath shoueld together in
 " his bookes, this makes it ma-
 " nifest, that some of euery *Re-*
 " *ligion*, and of euery profession,
 " haue risen vp against him, and
 " no man attempted to defend
 " him: neither doe I say this, be-
 " cause I thinke his doctrine
 " the worse for that, but it is
 " therefore the lesse artificially
 " carried, and the lesse able
 " to worke those endes to
 " which it is directed. For our
 " parts wee haue not pro-
 " ceeded so: For wee haue
 " dished & dressed our precepts
 in

“ in these affaires, with such
“ cunning, that when our owne
“ men produce them to ensnare
“ and establiſh our puples, then
“ we put vpon them the maie-
“ ſty and reuerence of the *Do-*
“ *ctrine of the Church*, and of the
“ *common opinion* : But when
“ our aduerſaries alleadge the,
“ either to caſt enuy vpon vs,
“ or to deterre the weaker ſort,
“ then they are content with a
“ lower roome, and vouchſafe
“ to ſtep aſide into the ranck of
“ *private opinion*. And the *Canons*
“ themſelues are with vs ſome-
“ times glorious, in their mitres
“ & pontificall habits, & ſound
“ nothing but meere *Diuine re-*
“ *ſolutions* out of the Chaire it
“ ſelfe, and ſo haue the force of
“ *Oracles*; ſometimes we ſay they
“ are ragged & lame, & do but
“ whiſper with a doubtfull and

" vncertaine murmure, a hol-
 " low cloistral, or an eremitical
 " voice, & so haue no more au-
 " thority, then those poore men
 " which writ them: sometimes
 " we say they were but rashly
 " thrown into the peoples ears
 " out of pulpits, in the Homilies
 " of fathers; sometimes that
 " they were deriued out of such
 " *Councils* as suffered *abortion*,
 " and were deliuered of their
 " children, which are their *Ca-*
 " *nons*, before inanimation,
 " which is the Popes assent, or
 " out of such *Councils*, as are
 " now discontinued and dead,
 " (howsoeuer they remained
 " long time in vse and liuely &
 " in good state of health) and
 " therefore cannot be thought
 " fit to be vsed now, or applyed
 " in ciuil businesse; sometimes
 " wee say the Popes voyce is in
 them

“ them all by his approbation;
 “ sometimes that onely the
 “ voyce of those authors, from
 “ whom they are taken, speakes
 “ in them. And accordingly we
 “ deliuer diuers and various
 “ *Phylosophy* vpon our *Gratian*,
 “ who compiled them; some-
 “ times we allow him the ho-
 “ nour and dignity of *Diamonds*
 “ and the nobler sort of stones,
 “ which haue both their cleere-
 “ nesse, and their firmenesse
 “ from this, that that they are
 “ compacted of lesse parts, and
 “ atomes, then others are: and
 “ so is *Gratian*; whom for the
 “ same cause, sometimes we ac-
 “ count but a hil of many sands
 “ cast together, and very vnfit
 “ to receiue any foundation. I
 “ must confesse, that the *fathers*
 “ of our *Order*, out of a youth-
 “ full fiercenesse, which made

70 Ignatius his

" them dare and vndertake any
 " thing (for our *order* was scarce
 " at yeares at that time) did a-
 " misse in inducing the *Councell*
 " of *Trent* to establisth certaine
 " *Rules & Definitions*, frō which
 " it might not be lawfull to de-
 " part: for indeed there is no re-
 " medy, but that sometimes we
 " must depart frō them: nor can
 " it be dissembled, that both the
 " writers of our *Order*, and the
 " *Dominicans* haue departed
 " from them in that great war
 " and *Tragedy* lately raised at
 " *Rome*, about *Grace & Free-wil.*
 " For it is not our purpose, that
 " the writings of our men
 " should be so ratified, that they
 " may not be changed, so that
 " they bee of our *Order* which
 " change them: so by the same
 " liberty, which *Dominus Ioannes*
 " hath taken in deliuering the
 King

Vide Denit

Ap. log.
Garnet. e 3.

“ King of Britaine frō the dan-
 “ ger of *Deposition*; (because as
 “ yet no sentence is giuen against
 “ him) and also frō many other
 “ *Canons*, which others thinke
 “ may iustly bee discharged a-
 “ gainst him, it will be as law-
 “ full for vs, when that *kingdome*
 “ shal be inough stupified with
 “ this our *Opin*, to restore those
 “ *Canons* to their former vigor,
 “ and to awake that state out of
 “ her *Lethargy*, either with her
 “ owne heat, intestine warre, or
 “ by some *Medicine*, drawne frō
 “ other places: for *Princes* haue
 “ all their securities frō our in-
 “ dulgence, and from the slacke
 “ & gentle interpretatiō of the
 “ *Canō*: they are but priuileges,
 “ which since they are deriued,
 “ & receiue life from vs, they
 “ may be by vs diminished, re-
 “ uoked, & annulled: for as it was
 “ lawfull for *Marians* to depart

72 Ignatius his

"from the doctrine of the *Cō-*
 "cil of *Constance*, so it was law-
 "full for *Cotto* to depart from
 " *Mariana*: which, not withstā-
 "ding, wee would haue onely
 "lawfull for our *Order*, to whō
 "it is giuen to know times, and
 "secrets of state: for we see the
 " *Sorbonists* themselves, (which
 "may seeme to haue an *Aristo-*
 " *craticall Papacie* amongst the-
 "selves) though they laboured
 "to destroy the doctrine of
 " *Marius*, did yet wisely for-
 "beare to name him, or any o-
 "ther *Iesuit*, which was a mo-
 "desty that I did not hope for
 "at their hands; since, before I
 "died, they made one *Decree*
 "against me: but yet therein,
 "I thinke somewhat may bee
 "attributed to my patience, &
 "providence; who knowing
 "their strength, and our owne
 infancy

Gretzer.
 Examen
 speculi, fol.
 139.

"infancy forbad all of my *Or-*
 "der to make any answere to
 "that *Decree* of theirs : neither
 "were we so *Herculean* as to
 "offer to strangle Serpents in
 "our cradle. But yet since af-
 "ter that time, they haue beene
 "often prouoked by our men :
 "(for I gaue not so iron a *Rule*
 "& *Precepts* to my *Disciples*, as
 "*Francis* did to his who would
 "not haue his *Rule* applyed
 "to times & to new occasions)
 "certainly they might haue bin
 "excused, if they had boene at
 "this time sharper against vs.
 "And if the *Parliament* of *Paris*
 "thought it not fit to carry the
 "matter so modestly in their
 "*Arrest* against *Marians*, but
 "made both the *Booke*, and the
 "*Doltrine*, and the *Man*, infam-
 "ous : What should wee say
 "more of it, but that it is a *Gy-*

74 Ignatius his

L'eschaffier
fol. 25.

Idem fo. 32.

ant, and a wilde beast, which
our men could neuer tame:
for still it cryes and howles,
The Pope is bound to proceede
lawfully, and Canonically: and
this they maliciously inter-
prete of their owne lawes,
and of *ancient Canons*, which
they hope to bring into vse
again, by an insensible way
of *Arrest*, and *Sentences* in
that *Court*. This then is the
point of which wee accuse
Machiuell, that he carried not
his Mine so safely, but that
the enemy perceiued it still.
But wee, who haue receiued
the *Church* to be as a ship, do
freely saile in the deep sea; we
haue an *anchor*, but wee haue
not cast it yet, but keepe it e-
uer in our power, to cast it,
and weigh it at our pleasure.
And we know well enough,
that

Conclaue. 75

" that as to sailing shippes, so
 " to our sailing Church, all
 " rocks, all promontories, all
 " firme and fast places are dan-
 " gerous, and threaten ship-
 " wracke, and therefore to bee
 " auoyded, and liberty and sea-
 " roome to bee affected; yet I
 " doe not obstinately say, that
 " there is nothing in *Machi-*
 " *nels commentary*, which may
 " bee of vse to this Church.
 " Certainly there is very
 " much; but wee are not men
 " of that pouerty, that wee
 " neede begge from others,
 " nor dignify those things
 " with our *prayers*, which
 " proceede not from our
 " selues. The Senate of *Rome*
 " gaue vs heeretofore a
 " noble example of this
 " temperance and abstinence,
 " which therefore refused
 to

76 Ignatius his

"to place *Christ* amongst their
 "gods, because the matter was
 "proposed by the *Emperour*,
 "and begunne not in them-
 "selues. As for that particular,
 "wherein *Machiavel* useth e-
 "specially to glory; which is,
 "that he brought in the liber-
 "ty of dissembling, and lying,
 "it hath neither foundation
 "nor colour: For not onely
 "*Plato*, and other fashioners
 "of *Common-wealths*, allowed
 "the libertie of lying, to Ma-
 "gistrates, & to Physicians; but
 "we also considering the fathers
 "of the *Church*, *Origen*, *Crysos-
 stom*, *Hierom*, haue not onely
 "found that doctrine in them,
 "but wee haue also deliuered
 "them from all imputation, &
 "reprehension by this euasion:
 "That it was lawfull for them to
 "maintaine that opinion, till some
 definition

*Observatio-
 nes in Cassi-
 anum, fol.
 736. ex coince
 las. 19.*

definition of the Church had
 established the contrarie. Which
 certainly, (though this
 should not be so openly spo-
 ken of) as yet was neuer
 done. But yet wee haue de-
 parted from this doctrine of
 free lying, though it were re-
 ceiuēd in practise, excused by
 the Fathers, strengthened by
 examples of Prophets & An-
 gels, in the Scriptures, and so
 almost established by the
 law of Nations, and Nature;
 onely for this reason, because
 we were not the first Authors
 of it. But wee haue supplied
 this losse with another do-
 ctine, lesse suspicious; and
 yet of as much vse for our
 Church; which is *Mentall Re-*
seruation, and *Mixt propo-*
siti-
 on. The libertie therefore
 of lying, is neither new, nor
 safe.

78 Ignatius his

Tribar. ii.
li. 2. cap. 4.

“ safe as almost all *Machiuell*s
 “ precepts are so stale and ob-
 “ solete, that our *Secretaries* v-
 “ sing I must confesse his *lesu-*
 “ *itical* liberty of wilde anti-
 “ cipation, did not doubt to call
 “ *Herod*, who liued so long be-
 “ fore *Machiuell*, a *Machiuell*-
 “ *er*. But that at one blow wee
 “ may cut off all his reasons, &
 “ all his hopes, this I affirme,
 “ this I pronounce; that all his
 “ bookes, and all his deedes,
 “ tend onely to this, that there-
 “ by a way may be prepared to
 “ the ruine & destructiō of that
 “ part of this Kingdome, which
 “ is established at *Rome*: for
 “ what else doth hee endeauor
 “ or go about, but to change
 “ the forme of cōmon-wealth,
 “ and so to deprive the people
 “ (who are a soft, a liquid and
 “ ductile mettall, and apter for
 our

"our impressions) of all their
 "liberty; & hauing so destroy-
 "ed all ciuility & re-publique,
 "to reduce all states to *Monar-* *De la meſſe*
 "*chies*; a name which in secular *fol. 358.*

"states, wee doe so much ab-
 "hor, (I cannot say it without
 "teares,) but I must say it, that
 "not any one *Monarch* is to be
 "found, which either hath not
 "withdrawne himselfe wholly
 "fro our kingdome, or woun-
 "ded & endamadged in some
 "weighty point; hereupon our
 "*Cotton* confesse; that the au-
 "thority of the Pope is incom-
 "parably lesse then it was, and
 "that now the *Christiā Church*,
 "(which can agree to none but
 "the *Rom mee*;) is but a dimin-
 "tue. And herevpon also it is,
 "that the Cardinal, who were
 "wont to meete oftner, meete
 "now but once in a weeke,
 "because

Synta;
Thab. sa.

L. 15. c. 4. v. 7

So Ignatius his

“ because the businesses of the
“ *Court of Rome* growe fewer.
“ To forbear therefore men-
“ tioning of the Kings of *Bri-*
“ *taine*, and *Denmarke*, and the
“ other Monarkes. of the first
“ sort, which haue vtterly cast
“ off *Rome*; euen in *France*, our
“ enemies are so much encrea-
“ sed, that they equal vs almost
“ in number : and for their
“ strength, they haue this ad-
“ uantage aboue vs, that they
“ agree within themselues, and
“ are at vnity with their neigh-
“ bour Reformed *Churches* ;
“ whereas our men, which call
“ themselues *Catholick* there,
“ doe so much differ from the
“ *Romane Catholick*, that they
“ do not onely preferre Coun-
“ cels, but euen the *king*, before
“ the *Pope*, and euermore op-
“ pose those their two great
Gyants,

“ *Gyants, Gog and Magog, their*
“ *Parliament of Paris, and their*
“ *Colledge of Sorbon, against all*
“ *our endeaours . Besides all*
“ *this, we languish also mise-*
“ *rably in Spaine, where Cleargy* *Scapp. de*
“ *men, if they breake their fealty to* *in re non*
“ *their Lord, are accused of trea-* *script. l. 1.*
“ *son; where Ecclesiasticall per-* *c. 6.*
“ *sons are subiect to secular iudge-* *Ibid. c. 16.*
“ *ment, and, if they be sacrilegi-* *Ibid. c. 18*
“ *ous, are burnt by the Ordinarie*
“ *Magistrate; which are do-*
“ *ctrines and practises, contra-*
“ *ry, and dangerous to vs. And*
“ *though they will seeme to*
“ *haue giuen almost halfe the*
“ *kingdome to the church, and*
“ *so to haue diuided equally;*
“ *yet those Graunts are so infe-*
“ *cted, with pensions, and other*
“ *burdens, by which the kings*
“ *seruants, and the yonger sons*
“ *of great persons are main-*
“ *tained,*

82 Ignatius his

"tained, that this greatnesse of
 "the Church there is rather a
 "dropſie, then a ſound ſtate
 "of health, eſtabliſhed by wel-
 "concocted nourishment, and
 "is rather done, to caſt an Enuy
 "vpon the Church, then to
 "giue any true Maieſtie to it.
 "And euen in vſurping Eccle-
 "ſiaſticall iuriſdiction, the kings
 "of Spaine haue not onely ex-
 "ceeded the kings of Fraunce,
 "but alſo of Britany. For ſays
 "Baronius of that king) there is
 "now riſen up a new Head, a man-
 "ſter, and a wonder. He Excom-
 "municates, and he Abſolues:
 "And he practiſeth this power e-
 "uen againſt Biſhops, and Car-
 "inals: He ſtops Appeals, and
 "he acknowledget no ſuperiority in
 "the ſee of Rome, but onely in caſe
 "of Preuention: And therefore,
 "the name Monarch, is a hate-
 full

De Regno
 Suiſſa.

“ful and execrable name to vs.
 “Against which, *Baronius* hath
 “thundred with such violence,
 “such fiercenesse, and such bit-
 “ternesse, that I could hardly
 “adde any thing thereunto, if I
 “should speake (vnspeakable
 “*Emperour*) with thine owne
 “tongue: For he cals it an *A-*
 “*dulterine name*, and a *Tower of*
 “*Babel*, and threatens destru-
 “ction to that king (though
 “himselfe were his subiect) ex-
 “cept he forbear the name. In
 “the meane time, he resolues
 “him to be a *Tyrant*, and pro-
 “nounces him to stand yearely
 “Excommunicate by the *Bulla*
 “*Cane*. Neither doth he offer
 “to defend himselfe with any
 “other excuse, when a Cardi-
 “nall reprehended his fiercenes
 “towards the king, then this; *As*
 “*Imperious zeale, hath no power*

Resp. ad
Card. Colum.

"to spare God himselfe. And yet
 "he confesseth, that this zeale
 "was kindled by the Popes
 "speciall command, and by his
 "Oath taken, as Cardinall.
 "Neither hath our *Bellarmino*
 "almost any other cause of ad-
 "uauncing *Monarchicall* go-
 "uernmēt so much as he doth,
 "then thereby to remoue all
 "secular men from so great a
 "dignitie, and to reserue it on-
 "ly to the Church. It was ther-
 "fore well done of that *Rebuls*
 "lus (who now begins to bee
 "knowne in this state) when
 "hauing surfeited with Ca-
 "lumnies against the *French*
 "Church, and her Ministers,
 "he hath dared of late to draw
 "his pen, and to ioyne battell
 "against a most puissant for-
 "raine Prince: hee did well (I
 "say) and fitly, when hee cal-
 led

“ led *Bellarmino* and *Baronius*,
“ *The sword and buckler of the Ro- Salmonezi.*
“ *mane Church*. And I cannot
“ choose but thanke him for a-
“ ffoording the Title of *Sword*
“ to our *Order*; as well, be-
“ cause after so many expositi-
“ ons of those words, (*Behold,*
“ *heere are two words*) which
“ our side hath gathered, to e-
“ stablish a temporall *Iurisdic-*
“ *tion* in the *Pope*, and which
“ our *Aduersaries* haue remo-
“ ued, worne out, or scorned,
“ this man hath relieued vs
“ with a new, and may seeme to
“ intend by the *two swords*, the
“ *Popes Excommunications*, and
“ the *Iesuites Assassins*, and
“ *King-killings*; as also because
“ he hath referred to our *Order*
“ that soueraigne dignity, that
“ as God himselfe was pleased
“ to defend his *Paradice* with
fire

“ fire and sword , so we stand
“ watchfull vpon the borders
“ of our *Church*, not onely pro-
“ uided, as that *Cherubin* was
“ with fire and sword, but with
“ the later inuention of *Gun-*
“ *powder*; about the first inuen-
“ tour whereof I wonder, why
“ *Antiquaries* should contend,
“ whether it were the *Dinell* or
“ a *Frier*, since that may be all
“ one. But as (O vspeakable
“ *Emperour*) you haue almost
“ in all things endeouored to i-
“ mitate *God*: so haue you most
“ thoroughly performed it in vs;
“ For when *God* attempted the
“ *Reformation* of his *Church*, it
“ became you also to reforme
“ yours. And accordingly by
“ your *Capuchins* , you did re-
“ forme your *Franciscans*;
“ which, before we arose, were
“ your chiefest labourers, and
work-

“workemen: and after, you
“Reformed your *Capuchins*, by
“your *Recolets*. And when you
“perceiued that in the *Church*
“of *God*, some men proceeded
“so farre in that *Reformation*,
“that they endeououred to draw
“out, not onely all the peccant
“and dangerous humours, but
“all her beautie, and exterior
“grace and Ornament, and e-
“uen her vitall spirits, with her
“corrupt bloud, & so induce a
“leanness, and il-fauourednes
“vpon her, and thought to cure
“a rigid coldnesse with a feuer, *Hystoria. l. 4.*
“you also were pleased to fol- *Aphor. 57.*
“low that Example, and so, in
“vs, did Reforme, and awaken
“to higher enterprises, the dis-
“positions as well of the *Cir-*
“cumcellions, as of the *Assassins*:
“for we do not limit our selues
“in that lowe degree of the
E Cir-

" *Circumcellions*, when we vrge
 " and prouoke others to put vs
 " to death; nor of the *Assassins*
 " which were hired to kill some
 " Kings, which passed through
 " their quarter: for we exceed
 " them both, because wee doe
 " these things voluntarily, for
 " nothing, & euery where. And
 " as wee will bee exceeded by
 " none, in the thing it selfe: so
 " to such things as may seeme
 " mysticall and significant, wee
 " oppose mysticall things. And
 " so, least that *Canon; That no*
 " *Clergy-man should weare a knife*
 " *with a point*, might seeme to
 " concerne vs, by some prophe-
 " tical relation, we in our *Rules*
 " haue opposed this precept:
 " *That our knife be often whetted,*
 " & so kept in an apt readines
 " for all vses: for our diuination
 " lies in the cōtemplation of en-
 trails;

Carrauca
Stat. synod.
N. 41.

Regul. Iesui
it. cap. pre-
sent. Refe-
lor.

“ trails; in which art we are thus
“ much more subtile then those
“ amongst the old *Romans*, that
“ wee consider not the entrails
“ of *Beasts*, but the entrails of
“ souls, in confessions, and the
“ entrails of *Princes*, in treasons;
“ whose hearts wee do not be-
“ leeuē to be with vs, till we see
“ them: let therefore this prat-
“ ling *Secretary* hold his tōgue,
“ and be content that his booke
“ be had in such reputation, as
“ the world affoords to an *E-*
“ *phemerides*, or yearely *Alma-*
“ *nack*, which being accommoda-
“ ted to certaine places, & cer-
“ taine times, may be of some
“ short vse in some certaine
“ place: and let the *Rules* and
“ precepts of his disciples, like
“ the *Canons* of *provincial Coun-*
“ *cels* bee of force there, where
“ they were made, but onely

90 Ignatius his

"ours which pierce, and passe
 "through all the world, retaine
 "the strength and vigour of *V-*
 " *ninerfall Councels*. Let him en-
 "ioy some honourable place
 "amongst the *Gentiles*; but ab-
 "staine frō all of our sides: nei-
 "ther when I say, *Our side*, doe
 "I only meane Moderne men:
 "for in all times in the *Romane*
 "Church there haue bene *Fri-*
 " *ers* which haue farr exceeded
Machiuels. Truly I thought
 this Oration of *Ignatius* very
 long: and I began to thinke of
 my body which I had so long
 abandoned, least it should pu-
 trifie, or grow mouldy, or bee
 buried; yet I was loath to leaue
 the stage, till I saw the play en-
 ded: And I was in hope, that if
 any such thing should befall
 my body, the Iesuits, who work
Miracles so familiarly, & whose
 reputa-

reputation I was so careful of in
this matter, would take com-
passion vpon me, and restore me
againē. But as I had sometimes
obserued

*Feathers or strawes swimme on the
waters face,
Brought to the bridge, where
through a narrow place
The water passes, throwne backe,
and delai'd;
And hauing daunc'd a while, and
nimble play'd
Vpon the watry circles, Then haue
bin
By the streames liquid snares, and
iawes, suck'd in
And suncke into the wombe of that
swolne bourne,
Leaue the beholder desperate of
returne:
So I saw Machiavel often put
forward, and often thrust back,
and at last vanish. And looking*

92 Ignatius his

earnestly vpon *Lucifers* countenance, I perceiued him to bee affected towards *Ignatius*, as *Princes*, who though they enuy and grudge, that their great Officers should haue such immoderate meanes to get wealth; yet they dare not complaine of it, least thereby they should make them odious and contemptible to the people: so that *Lucifer* now suffered a new *Hell*: that is, the danger of a *Popular Dinell*, vaine-glorious, and inclined to innouations there. Therefore he determined to withdraw himselfe into his inward chamber, and to admit none but *Ignatius*: for he could not exclude him, who had deserved so well; neither did hee thinke it safe to stay without, & giue him more occasiōs to amplify his owne worth, & vnder-
value

value all the there in publique,
 and before so many vulgar *Di-*
uels. But as hee rose, a whole ar-
 my of soules besieged him. And
 all which had inuented any new
 thing, euen in the smallest mat-
 ters, thronged about him, and
 importuned an admission. Euen
 those which had but inuented
 new attire for woemen, & those
 whom *Pancirolo* hath recorded
 in his *Commentaries* for inuenti-
 on of *Porcellandishes*, of *Specta-*
cles, of *Quintans*, of *Stirrups*, and
 of *Cassari*, thrust themselues in-
 to the troupe. And of those,
 which pretended that they had
squared the circle, the nūber was
 infinite. But *Ignatius* scattered
 all this cloud quickly, by com-
 maunding, by chiding, by deri-
 ding, and by force & violence.
 Amongst the rest, I was sory to
 see him vse *Peter Aretine* so ill

*De rebus
 nuper in-
 uentis.*

94 Ignatius his

as he did: For though *Ignatius* told him true when he boasted of his licentious pictures, that because he was not much learned, hee had left out many things of that kind, with which the ancient histories & poëmes abound; and that therefore *Arétine* had not onely not added any new inuention, but had also taken away all courage and spurres frō youth, which would rashly trust, and relie vpon his diligence, and seeke no further, & so loose that infinite & precious treasure of Antiquitie. He added moreouer, that though *Raderus*, and others of his *Order*, did vse to gelde *Poets*, and other *Authors*: (and heere I could not choose but wonder, why they haue not gelded their *Vulgar Edition*, which in some places hath such obscene words

as the *Hebrew* tongue, which is *Harlay De-*
 therefore also called *Holy*, doth *ſence des Ie-*
 ſo much abhorre, that no ob- *ſuit. fol. 12.*
 ſcene things can be vttered in it)
 in ſomuch, that (as one of them
 very ſubtilly notes) the ſtarre of
Venus is very ſeldome called by
 that name in the Scripture: for
 how could it be, the word be-
 ing not *Hebrew*? yet (ſaid hee)
 our men doe not geld them to
 that purpoſe, that the memory
 thereof ſhould bee abolifhed;
 but that when themſelues had
 firſt tried, whether *Tiberius* his
Spintria, & *Martialis ſymplegma*,
 and others of that kinde, were
 not rather *Chimeraes*, & ſpecu-
 lations of luxuriant wits, then
 things certaine & conſtant, and
 ſuch as might bee reduced to
 an Art and methode in licen-
 tiouſnes: for Ieſuits neuer con-
 tēt theſelues with the *Theory* in

thing, but straight proceed to *practise*) they might after communicate them to their owne *Disciples* and *Novitiates*: for this Church is fruitfull in producing *Sacraments*; and being now loaded with *Divine sacraments*, it produces *Morall sacraments*. In which, as in the divine, it bindes the *Layety* to one species; but they reserue to themselves the diuers formes, and the secrets and mysteries in this matter, which they finde in the *Authors* whom they geld. Of which kind I thinke they giue a little glimmering and intimation, when in the life of their last made *Goddesse*, *Francisca Romana*, they say: *that the bed where shee lay with her husband, was a perpetuall Martyrdome to her, and a shop of miracles*. But for all this, since *Aretine* was one, who
by

Valladysius
fol. 24.

by a long~~e~~ custome of libel-
lous & contumelious speaking
against Princes, had got such a
habit, that at last he came to di-
minish and dis-esteemē God
himselſe. I wonder truly, that
this *Arch-leſuite*, though hee
would not admit him to any e-
minent place in his *Triumphant*
Church, should deny him an of-
fice of lower estimation: For
truly to my thinking, he might
haue beene fit, either to serue
Ignatius, as maister of his plea-
sures, or *Lucifer* as his Crier: for
whatſoeuer *Lucifer* durſt think,
this man durſt ſpeake. But *Ign-*
natiuſ, who thought himſelſe
ſufficient for all uſes, thruſt him
away, and when he offered vp-
ward, offered his ſtaffe at him:
Nor did he uſe *Chriſtopher Co-*
lumbus with any better reſpect;
who hauing found all waies in
the:

98 Ignatius his

the earth, & sea open to him, did not feare any difficulty in *Hell*, but when hee offered to enter, *Ignatius* staid him, & said : You
 " must remember, sir, that if this
 " kingdome haue got any thing
 " by the discouery of the *West*
 " *Indies*, al that must be attribu-
 " ted to our *Order*: for if the o-
 " pinion of the *Dominicans* had
 " preuailed, *That the inhabitants*
 " *should be reduced, onely by prea-*
 " *ching and without violence*, cer-
 " tainely their 200000 of men
 " would scarce in so many ages
 " haue beene brought to a 150
 " which by our meanes was
 " so soone performed. And if
 " the law, made by *Ferdinando*,
 " onely against *Canibals*; *That all*
 " *which would not bee Christians*
 " *should bee bondslaves*, had not
 " beene extended into other
 " *Prouinces*, wee should haue
 lacked

Matalius
Atellus,
Prefat. in
Disserim.

lacked men, to digg vs out
 that benefite, which their
 countries affoord. Except we
 when wee tooke away their
 old Idolatrie, had recompen-
 ced them with a new one of
 ours; except we had obtruded
 to those ignorant and barba-
 rous people, sometimes natu-
 rall things, sometimes artifi-
 ciall, and counterfeit, in stead
 of *Miracles*; & except we had
 ben alwaies ready to conuey,
 & to apply this *medicina* made
 of this pretious *Americā* drug,
 vnto the Princes of *Europe*,
 & their *Lords*, & *Counsellours*,
 the profite by the onely disco-
 uery of these places (which
 must of necessity bee refer-
 red to fortune) would haue
 beene very little; yet I praise
 your perseuerance, and your
 patience; which since that
 seemes

100 Ignatius his

“ seemes to be your principall
 “ vertue) you shall haue good
 “ occasion to exercise heere,
 “ when you remaine in a lower
 “ and remoter place , then you
 “ thinke belongs to your me-
 “ rits . But although *Lucifer*
 being put into a heate , and al-
 most smothered with this
 troupe and deluge of preten-
 ders, seemed to haue admitted
Ignatius, as his *Lseutenant* , or
Legat a latere , and trusted
 him with an absolute pow-
 er of doing what hee would,
 yet he quickly spied his owne
 errour, and danger thereby. He
 began to remember how for-
 cibly they vie to vrge the *Canon*
Aluis ; by which the king of
Fraunce is sayd to haue beene
 deposed , not for his wicked-
 nesse, but for his infirmity, and
 vnfitnesse to gouerne: And that
 kings

kings do forfeit their dignity, if *Paris de pu-*
they giue themselues to other *tro, de sym-*
matters, and leaue the gouern- *dicat, de con-*
ment of the State to their offi- *cess, regum,*
cers. Therefore *Lucifer* thought
it time for him to enter into the
businesse, least at last *Ignatius*
should prescribe therein; by
which title of prescription he
well knew, how much the
Church of Rome doth aduaunce
and defend it selfe against other
Princes. And though he seemed
very thankfull to *Ignatius*, for
his deliuey from this importu-
nate company, yet when he per-
ceiued, that his scope and pur-
pose was, to keepe all others
out, he thought the case needed
greater consideration; For
though he had a confidence in
his owne *Patriarche*, which had
long before possesst that place,
and in whose company (as an
Abbot

102 Ignatius his

Sophronius *Abbot* said to the *Diuell*,
ca. 45. who after long intermission,
Consecrat. now tempted him) *hee* was
growne old, and doubted not
but that they would defend
their right, and oppose them-
selues against any innouation,
which *Ignatius* should practise,
yet if none but *hee* in a whole
age should bee brought in, *hee*
was afraid, that this singularity
would both increase his cou-
rage and spirit, and their reue-
rence, and respect towards
him. Casting therefore his eyes
into euery corner, at last a
great way off, *hee* spied *Phil-
lip Nerius* : who acknowled-
ging in his owne particular
no especiall merit towards
this kingdome, forbore to
presse neere the gate ; But
Lucifer called to his remem-
brance, that *Nerius* and all
that

that *Order*, of which hee was the *Author*, which is called *congregatio Oratorij*, were erected, aduanced, and dignified by the *Pope*, principally to this end, that, by their incessant Sermons to the people, of the liues of *Saints* and other *Ecclesiastique Antiquities*, they might get a new reputation, and so the torrent, and generall superstition towards the Iesuits, might grow a little remisser, and luke-warne: for at that time the *Pope* himselfe beganne to bee afraid of the Iesuites, for they beganne to publish their *Paradox of Confession and absolution to bee giuen by letters*, and *Messengers*, and by that meanes to draw the secrets of all Princes onely to themselves; And they had

had tried and solicited a great *Monarch*, who hath manie designs vpon *Italy*, against the *Pope*, & deliuered to that prince diuerse articles, for the reforming of him. Now the *Pope* and *Lucifer* loue euer to follow one anothers example: And therefore that which the one had done in the middle world, the other attempted in the lower. Hereupō he called for *Philip Nervus*, and gaue him many euidences of a good inclination towards him. But *Nervus* was too stupid, to interpret them aright. Yet *Ignatius* spied them, and before *Lucifer* should declare himselfe any further, or proceed too farre herein, least after he were farre engaged, there should be no way, to auert or withdraw him from his owne propositions (for he saw there

there must be respect had of his
honour and constancy) hee
thought it fittest to oppose now
at the beginning. He sayd ther-
fore, that he now perceiued,
that *Lucifer* had not bene al-
together so much conuersant
with *Philip* as with the *Iesu-*
its, since he knew not, how
much *Philip* had euer profes-
sed himselſe an enemy to
him. (a) For he did not onely a *Vita No.*
deny all visions, and apparitions, *ry fol. 107.*
(b) And commaunded b *Fol. 108.*
one to spit in *Maries* face,
when she appeared againe,
because he thought it was the
Dinell; (c) And droue away c *Fol. 111.*
an other that came to tempt
a sicke man, in the shape of a
Phisition; (d) And was hard- d *Fol. 119.*
ly drawne to beleue any pos-
sibilities; but (e) when three e *Fol. 19.*
Dinells did meete him in the
way,

"way, to afright him, he nei-
 "ther thought them worthy of
 "any *Exorcisme*, nor so much
 "as the signe of the Crosse, but
 "meerely went by them, as
 "though he scorned to look at
 "thē, & so despighted thē with
 "that negligēce. It may be that
 "hee hath drawne others into
 "*Religion*, but himselfe remai-
 "ned then in the *Layety*; in so
 "much as I remember, that (f)
 "I vsed to call him, *The Saints*
 "*Bell*, that hangs without, and
 "cals others into the *Church*.
 "(g) Neither doe they which
 "follow this *Order*, bind them-
 "selues with any *vow* or *oath*;
 "Neither do I know any thing
 "for which this (h) kingdome
 "is beholding to him, but that
 "he moued *Baronius* to write his
 "*Annals*.

To all this *Nerius* sayde no-
thing

f Fol. 26.

g Fol. 313.

h Fol. 163.

thing, as though it had beene
spoken of some body else.
Without doubt, either he ne-
uer knew, or had forgot that
he had done those things which
they write of him. But *Lu-*
cifer himselfe tooke the bold-
nesse (hauing with some dif-
ficultie got *Ignatius* leaue) to
take *Nerius* his part: and pro-
ceeded so farre, that he ad-
uentured to say, that *Baro-*
nus, *Bozins*, and others,
which proceeded out of the
Hyne of *Nerius*, had vsed a
more free, open, and hard
fashion against *Princes*, and
better prouided for the
Popes *Direct Iurisdiction* vp-
on all Kingdomes, and more
stoutly defended it, then they;
which vndertaking the cause
more tremblingly, then be-
comes the Majestic of so
great

"great a businesse, adhered to
 "Bellarmines sect, and deuised
 "such crooked wayes, and such
 "perplexed intanglings, as by
 "reason of the various, and vn-
 "certaine circumstances, were
 "of no vse: And that whatso-
 "euer *Nerius* his *schollers* had
 "performed, must be attribu-
 "ted to him, as the fruit to the
 "roote. *Ignatius* perceiuing
 that *Lucifer* vndertooke all of-
 fices for *Nerius*, and became
 Iudge, Aduocate, and witnesse,
 pursuing his former resolution,
 determined to interrupt him,
 least when hee had enlarged
 himselfe in *Nerius* commendation,
 hee should thereby bee
 bound to a reward. He there-
 fore cried out, What hath
Nerius done? what hath he,
 or his followers put in execution?
 haue they not euer bene

“ bene onely exercised in spe-
“ culations, and in preparatory
“ doctrines? Are these bookes
“ which are written of the *In-*
“ *visdiction* of the *Pope*, to any
“ better vse then *Physitians* *Le-*
“ *ctures* of diseases, and of *Me-*
“ *dicines*? whilest these *Recepts*
“ lie hid in *Physitians* bookes,
“ and no body goes to the *Pa-*
“ *tient*; no body applies the me-
“ dicine to the disease, what
“ good, what profit comes by
“ all this? what part; what
“ member of this languishing
“ body haue they vndertaken?
“ In what *Kingdome* haue they
“ corrected these humours,
“ which offend the *Pope*, either
“ by their *Incision* or *cauterising*?
“ what state haue they cut vp
“ into an *Anatomy*? what *Sceletō*
“ haue they provided for the
“ instruction of Posterity? Do
they

“Do they hope to cure their
 “diseases, by talking and prea-
 “ching, as it were with
 “charmes and enchantments?
 “If *Nerius* shall bee thought
 “worthy of this Honour, and
 “this place, because out of his
 “*schollers* writings something
 “may be gleaned, which may
 “be applied to this purpose,
 “why should we not haue *Be-*
 “*za* and *Caluin*, and the rest of
 “that sort here in Hell, since in
 “their bookes there may be
 “some things found, which
 “may be wrested to this pur-
 “pose? But, since their scope
 “was not to extirpate *Mo-*
 “*narchies*, since they published
 “no such *Canons* and *Apho-*
 “*rismes* as might be applied to
 “all cases, and so brought into
 “certaine vie & consequence,
 “but limited theirs to circum-
 stan-

stances which seldome fall
out, since they deliuered no-
thing dangerous to Princes,
but where, in their opinion,
the *Souereignty* resided in the
People, or in certaine *Ephori*,
since they neuer said, that this
power to violate the persō of
a prince, might either be takē
by any priuate man, or com-
mitted to him, & that there-
fore none of their disciples
hath euer boasted of hauing
done any thing vpon the per-
son of his soueraigne: we see
that this place hath euer bene
shut against them: there haue
bene some few of thē (though
I can scarce affoord those mē
the honour to number them
with *Knox*, and *Goodman*, and
Ruchanan) which following
our examples haue troubled
the peace of some states, and
F beene

“beene iniurious to some prin-
“ces, and haue beene admitted
“to some place in this King-
“dome ; but since they haue
“performed nothing with their
“hands, nor can excuse them-
“selues by saying, they were
“not able : (for wherein was
“*Clement*, or *Rauillac* more a-
“ble then they ; or what is not
“he able to doe in the middest
“of an Army, who despiseth
“his owne life?) they scarce e-
“uer aspire, or offer at this se-
“cret and sacred *Chamber. Lu-*
“*cifer* had a purpose to haue re-
“plied to this : that perchaunce
“all their hands which had bin
“imbrued in the bowels of
“Princes, were not so immedi-
“ately armed by the Iesuits, as
“that they were euer present at
“all consultations and resolu-
“tions : (and yet he meant to
say

say this, not as sworne wit-
 nesse, but as *Lucifer* himselfe,
 & the father of lies, in which
 capacitie he might say any
 thing) But that it was inough
 that *Confessours* do so possesse
 them with that doctrine, that
 it is not now proposed to
 them as *Phisicke*, but as natu-
 rall food, and ordinarie diet;
 and that therefore for the per-
 formance of these things, a
 Iesuits person is no more re-
 quisite, then that the heart of
 a man, because it sends forth
 spirits into euery limbe,
 should therefore bee present
 in euery limbe: that when it
 was in vse for the *Consuls* of *Peissen, de*
Rome for the safety of their *formal. l. 1.*
 Country and army, to deuote
 themselues ouer to the infer-
 nall god, it was lawfull for
 themselues to abstaine and

114 Ignatius his

"forbeare the act, and they
 "might appoint any Souldier
 "for that *Sacrifice*: and that so
 "the Iesuites for the perfor-
 "mance of their resolutions,
 "might stirre vp any amongst
 "the people: (for now they en-
 "ioy all the priuiledges, of
 "the *Franciscans*, who say;
 "That the name of people com-
 "prehends all which are not of
 "their Order:) And that if this
 "be granted, *Nerius* his schol-
 "lers are inferiour to none;
 "with whose bookes (if all the
 "*Iesuites* should perish) the
 "Church might content her-
 "selfe, and neuer feare dearth
 nor leanenesse. This *Lucifer*
 would haue spoken; but hee
 thought it better and easier to
 forbear: for hee obserued, that
Ignatius had giue a signe, & that
 all his troupes which were ma-
 ny,

Reinhold.
Manual.
Franciscans.
ca. 9.

ny, subtile, & busie, set vp their
bristles, grumbled, and compa-
cted themselues into one body,
gathered, produced, and vrged
all their euidence, whatsoeuer
they had done, or suffered.
There the *English Legion*, which
was called *Capistrata*, which *Haltered*
Campion led, and (as I thinke)
Garnet concluded, was fiercer
then all the rest. And as though
there had beene such a second
martyrdome to haue beene suffe-
red, or as though they might
haue put off their *Immortalitie*,
they offered themselues to any
imploiment. Therefore *Lucifer*
gaue *Nerius* a secret warning to
withdraw himselfe, & spoke no
more of him; and despairing
of bringing in an other, be-
gan earnestly to thinke, how
hee might leaue *Ignatius* out.
This therefore he said to him:

116 Ignatius his

" I am sorry my *Ignatius*, that I
 " can neither find in others, de-
 " serts worthy of this place, nor
 " any roome in this place wor-
 " thy of your deserts. If I might
 " die, I see there would be no
 " longe strife for a successour:
 " For if you haue not yet done
 " that act which I did at first in
 " *Heauen*, and thereby got this
 " Empire, this may excuse you,
 " that no man hath beene able
 " to tell you what it was: For
 " if any of the *Auncients* say
 " true, when they call it *Pride*,
 " or *Licentiousnesse*, or *Lying*: or
 " if it be in any of the *Casusties*,
 " which professe the Art of sin-
 " ning, you cānot be accused of
 " hauing omitted it. But since I
 " may neither forsake this *king-*
 " *dome*, nor diuide it, this onely
 " remedy is left: I will write to
 " the Bishop of *Rome*: he shall
 call

" call *Galileo* the *Florentine* to
 " him; who by this time hath
 " throughly instructed him-
 " selfe of all the hills, woods,
 " and Cities in the new world,
 " the *Moone*. And since he ef-
 " fected so much with his first
 " *Glasses*, that he saw the *Moone*, *Nuncius Sy-*
 " in so neere a distance, that *derent*,
 " hee gaue himselfe satisfacti-
 " on of all, and the least parts
 " in her, when now being
 " growne to more perfection
 " in his Art, he shall haue made
 " new *Glasses*, and they recei-
 " ued a hallowing from the
 " *Pope*, he may draw the *Moone*,
 " like a boate floating vpon the
 " water, as neere the earth as
 " he will. And thither (because
 " they euer claime that those
 " imployments of discouery
 " belong to them) Shall all the
 " *Iesuites* bee transferred,

118 Ignatius his

“and easily vnite and recon-
 “cile the *Lunatique Church* to
 “the *Romane Church*, without
 “doubt, after the Iesuites haue
 “been there a litle while, there
 “will soone grow naturally a
 “*Hell* in that world also: ouer
 “which, you *Ignatius* shall haue
 “dominion, and establisth your
 “kingdome & dwelling there.
 “And with the same ease as
 “you passe from the earth to
 “the *Moone*, you may passe fro
 “the *Moone* to the other *stars*,
 “which are also thought to be
 “worlds, & so you may beget
 “and propagate many *Hells*, &
 “enlarge your *Empire*, & come
 “neerer vnto that high seate,
 “which I left at first. *Ignatius*
 had not the patience to stay
 till *Lucifer* had made an end;
 but as soone as hee saw him
 pause, and take breath, and
 looke

looke, first vpon his face, to obserue what changes were there, and after to cast his eye to another place in *Hell* where a great noyse was suddenly rayfed: hee apprehended this intermission, and as though *Lucifer* had ended, he said: That of *Lucifers* affection to the *Romane Church*, and to their *Order* euery day produced new Testimonies: and that this last was to bee accounted as one of the greatest. That he knew well with how great deuotion the Bishop of *Rome* did euer embrace and execute all counsels proceeding from him: And that therefore he hoped, that hee would reserue that imployment for the *Iesuits*, and that *Empire* for him their founder: and that he beleeued the *Pope*

“ had thought of this before ;
“ and at that time when he put
“ *Parsons* the *English* Iesuite in
“ hope of a *Cardinalship* , hee
“ had certainly a reference to
“ this place, and to this *Church*:
“ That it would fall out short-
“ ly, that all the damages,
“ which the *Romane Church*
“ hath lately suffered vpon the
“ earth, shall bee recompenced
“ onely there. And that, now
“ this refuge was opened, if she
“ should be reduced into grea-
“ ter streights, or if she should
“ be vtterly exterminated, the
“ world would not much la-
“ ment and mourne for it. And
“ for the entertainment of the
“ Iesuites there, there can be
“ no doubt made at this time,
“ when, (although their pro-
“ fession bee to enter whether
“ Princes will or no) all the
Prin

“Princes of the world will not
 “onely graciously affoord
 “them leaue to goe, but wil-
 “lingly and cheerfully accom-
 “pany them with Certificates,
 “and Dimissory letters. Nor
 “would they much resist it, if
 “the Pope himselfe would
 “vouchsafe to go with them,
 “and so fulfill in some small
 “measure, that prophecy of
 “his *Gerson, De Auferibilitate*
 “*Pape*. Besides this a woman
 “gouernes there; of which
 “Sex they haue euer made
 “their profite, which haue at-
 “tempted any *Innovation* in re-
 “ligion; with how much dili-
 “gence were the two *Empresses*
 “*Pulcheria & Eudoxia* solicited
 “by the *Pope* for the establi-
 “shing of *Easter*? how earnest-
 “ly did both *Pelagius* and the
 “*Pope* striue by their letters to
 draw

112 Ignatius his

" draw the *Empresse* to their
 " side? For since *Iulia* had that
 " honour giuen to her in pub-
 " lique coines, that she was cal-
 " led *the mother of the Armie*,
 " *the Mother of the Gods*, and
 " of the *Senate*, and the *Mo-*
 " *ther of her Countrie*; Why
 " may not woemen instructed
 " by vs, be called *Mothers of*
 " *the Church*? Why may not
 " wee relie vpon the wit of
 " woemen, when, once, the
 " Church deliuered ouer her
 " selfe to a woman-*Bishop*? And
 " since wee are reputed so for-
 " tunate in obtaining the fa-
 " uour of woemen, *that woemen*
 " *are forbid to come into our hon-*
 " *ses*; and we are forbid, *to take*
 " *the charge of any Nunnes*; since
 " we haue had so good experi-
 " ence of their fauour in all the
 " *Iudges*, or at lest haue thought

Reg. Iesuit.
fol. 72.
Ibid fol. 47.

" it fit, that they which haue
 " the charge to write our an-
 " niuersary letters from thence
 " should make that boast, and
 " adde something to the
 " Truth, both because the
 " Auncient *Heretiques* helde
 " that course in insinuating
 " their opinions, and because
 " they which are acquainted
 " with our practises will think
 " any thing credible, which is
 " written of vs in that behalfe,
 " why should wee doubt of
 " our fortune in this *Queene*,
 " which is so much subiect to
 " alterations, and passions? she
 " languishes often in the ab-
 " sence of the Sunne, and of-
 " ten in *Eclipses* fallēs into
 " swoones, and is at the poine
 " of death. In these aduanta-
 " ges we must play our parts, &
 " put our deuises in practise: for

at

124 Ignatius his

" at these times any thing may
 " be drawne from her. Nor
 " must we forbear to try, what
 " verses, and incantations may
 " worke vpon her: For in those
 " things which the *Poets* writ,
 " though they themselues did
 " not belecue them, we haue
 " since found many truths, and
 " many deep mysteries: nor can
 " I call to minde any woman,
 " which either deceiued our
 " hope, or scaped our cunning,
 " but *Elizabeth of England*; who
 " might the rather be pardoned
 " that, because she had put off
 " all affections of woemen. The
 " principall Dignity of which
 " sex, (which is, to be a *Mo-*
 " *ther*) what reason had she to
 " wish, or affect, since without
 " those *womanish* titles, vnwor-
 " thy of her, of wife, & mother,
 " such an heire was otherwise
 pro-

“prouided for her, as was not
“fit to be kept any longer from
“the inheritance. But when I,
“who hate them, speake thus
“much in the honour of these
“two *Princes*, I finde my selfe
“caried with the same fury, as
“those *Beasts* were, which our
“men say, did sometime adore
“the *Hof* in the *Masse*. For it
“is against my will, that I pay
“thus much to the *Manes* of
“*Elizabeth*; from scorning of
“which word *Manes*, when
“the king of great *Brittaine*
“writ it, I would our *Parsons*
“had forborne, since one of
“our owne *Iesuits* vseth the *Heiffin* ad
“same word, when reprehē- *Aphor. 100*
“ding our *Aduersaries*, he *suit fol. 133.*
“says, *That they do insult upon*
“*Garnets Manes*. And yet
“this *Elizabeth* was not free
“from all *Innomation*; For the
“ancient

126 Ignatius his

" ancient *Religion* was so much
 " worne out, that to reduce that
 " to the former dignity, and so
 " to renew it, was a kinde of *In-*
 " *novation*: and by this way of
 " innouating shee satisfied the
 " infirmity of her Sex, if shee
 " suffered any: for a little *In-*
 " *novation* might serue her, who
 " was but a little a woman.
 " Neither dare I say, that this
 " was properly an *Innovation*,
 " lest thereby I should confesse
 " that *Luther* and many others
 " which liue in banishment in
 " *Heauen* farre from vs, might
 " haue a title to this place, as
 " such *Innovators*. But we can-
 " not doubt, but that this *Inna-*
 " *tiue* *Queene* will be more in-
 " clinable to our Innouations:
 " for our *Clausius* hath beene
 " long familiarly conuersant
 " with her, what she hath done
 from

“ from the beginning, what she
“ wil do hereafter, how she be-
“ haues herselfe towardes her
“ neighbour kingdoms, the rest
“ of the starrs, & all the plane-
“ tary, & firmamentary worlds;
“ with whom she is in league,
“ & amity, and with whom at
“ difference, he is perfectly in-
“ structed, so he haue his *Ephe-*
“ *merides* about him. But *Clani-*
“ *us* is too great a personage to
“ be bestowed vpon this *Luna-*
“ *tique Queene*, either as her
“ Counsellour, or (which were
“ more to our profit) as her
“ Cōfessor. So great a man must
“ not bee cast away vpon so
“ small a matter. Nor haue we
“ any other besides, whom vp-
“ on any occasion we may send
“ to the Sunne, or to the other
“ worlds, beyond the world.
“ Therefore wee must reserue

Clan. ii

128 Ignatius his

" *Clanins* for greater vses. Our
 " *Herbestus*, or *Busens*, or *Voel-*
 " *lus* (and these bee all which
 " haue giuen any prooffe of
 " their knowledge in *Mathe-*
 " *matiques*) although they bee
 " but rattleffe, and childish,
 " may serue to obserue her af-
 " fects, and motions, and to
 " make *Catechismes* fit for this
 " *Lunatique Church*: for though
 " *Garnet* had *Clanins* for his
 " *Maister*, yet he profited little
 " in the Arts, but being filled
 " with *Bellarmines Dictates*,
 " (who was also his *Maister*)
 " his minde was all vpon *Poli-*
 " *tiques*. When wee are establi-
 " shed there, this will adde
 " much to our dignity, that in
 " our letters which wee send
 " downe to the earth, (except
 " perchance the whole *Ro-*
 " *mane Church* come vp to vs
 into

Eudem. Iov
 an. Apol. pro
 Garnet, c. 9.

" into the *Moone*) we may write
 " of what miracles wee list:
 " which we offered to doe out
 " of the *Indies*, and with good
 " successe, till one of our *Order*,
 " in a simplicity, and ingenuity
 " fitter for a *Christian*, then a
 " Iesuite, acknowledged and
 " lamented that there were no
 " *miracles* done there. Truly it
 " had bin better for vs to haue
 " spit all those fiue *Brothers*, *A-*
 " *costas*, out of our *Order*, then
 " that any one of them should
 " haue vomited this reproach
 " against vs. It is of such men
 " as these in our *Order*, that
 " our *Gretzer* saies: *There is no*
 " *body without his Excrements*,
 " because though they speake
 " truth, yet they speake it too
 " rawly. But as for this con-
 " templation, and the establi-
 " shing of that gouernement,
 (though

Atossa de
procur. Im
do, Salm. lib.
a. c. 9.

De Iudys
1o sent. ab-
strus. cap. 5.

130 Ignatius his

“ (though it be a pleasant con-
 “ sideration) we may neither
 “ pamper our selues longer with
 “ it now, nor detaine you longer
 “ therein. Let your *Greatnesse*
 “ write; let the *Pope* execute
 “ your counsell; let the *Moone*
 “ approach whē you two think
 “ fit. In the meane time let me
 “ vse this Chamber, as a re-
 “ sting place: For though *Pope*
 “ *Gregory* were stricken by
 “ the Angell with a perpetu-
 “ all paine in his stomack and
 “ feet, because hee compelled
 “ *God* by his praiers, to deli-
 “ uer *Traian* out of *Hell*, and
 “ transference him to *Heaven*;
 “ and therefore *God*, by the
 “ mouth of *Gregorie*, tooke
 “ an assurance for all his *Suc-*
 “ cessours, that they should ne-
 “ uer dare to request the like a-
 “ gaine: yet when the *Pope*
 shall

Bellarm. de
 Purgato. l.
 3. c. 8.

" shall call mee backe from
 " hence, hee can be in no dan-
 " ger, both because in this con-
 " tract, *God* cannot bee presu-
 " med to haue thought of me,
 " since I neuer thought of
 " him, and so the contract
 " therein void; and because the
 " Condition is not broken, if I
 " bee not remoued into *Hea-*
 " *uen*, but transferred from an
 " Earthly *Hell*, to a *Lunatique*
 " *Hell*. More then this he could
 " not be heard to speake: For
 " that noise, of which I spoke
 " before, increased exceeding-
 " ly, and whē *Lucifer* asked the
 " cause, it was told him, that
 " there was a soule newly ar-
 " riuē in *Hell*, which said that
 " the *Pope* was at last entrea-
 " ted to make *Ignatius* a *Saint*,
 " and that hee hastened his
 " Canonization, as thinking it

132 Ignatius his

“an vniust thing, that when all
 “artificers, and prophane But-
 “chers had particular *Saints* to
 “inuoate, only these spirituall
 “Butchers, and *King-killers*,
 “should haue none: for when
 the Iesuite *Cotton* in those que-
 stions which by vertue of his
 inuisible priuiledge he had pro-
 uided for a posselt person, a-
 mongst others, dangerous both
 to *England* and *France*, had in-
 serted this question: *What shall*
I do for Ignatius his Canonizing?
 and found out at last, that *Phi-*
lip, King of Spaine, and *Henry,*
King of Fraunce, contended by
 their Ambassadors at *Rome*,
 which of them should haue the
 honour of obtaining his Cano-
 nizing (for both pretending to
 be King of *Nauarre*, both pre-
 tended that this right and ho-
 nour belonged to him: and so
 both

both deluded the Iesuits:) For *Pierre Ma-*
D^r Alcalá a Franciscan, and *P^r-thiers, l. 1.*
nafort a Iacobite, were by *Philips* *Nar. 4.*
 meanes canonized, and the Ie-
 suite left out. At last hee de-
 spaired of hauing any assistance
 from these Princes; nor did he
 thinke it conuenient, that a Ie-
 suite should be so much behol-
 den to a King, since *Baronius*
 was already come to that *Literarius*
 heighth and constancy, that be-*ad Philip 3.*
 ing accused of some wronges
 done to his King, hee did not
 vouchsafe to write in his owne
 excuse to the King, till the *Con-*
clauē which was then held, was
 fully ended, least (as himsele
 giues the reason) if hee had
 then beene chosen *Pope*, it
 should bee thought hee had
 beene beholden to the King
 therein. For these reasons
 therefore they labour the *Pope*
 them-

themselves. They confesse,
 that if they might choose, they
 had rather hee should restore
 them into all which they had
 lost in *France*, and *Venice*, then
 that *Ignatius* should be sent vp
 into *Heaven*; and that the *Pope*
 was rather bound to do so, by
 the Order which *God himselfe*
 seemes to haue obserued in the
Creation, where he first furni-
 shed the *Earth*, and then the
Heauens, and confirmed him-
 selfe to be the *Israelites God* by
 this *Argument*, that he had gi-
 uen them the land of *Canaan*,
 and other temporall blessings.
 But since this exceeded the
Popes omnipotence in *Earth*,
 it was fit he should try, what
 he could do in *Heaven*. Now
 the *Pope* would faine haue sa-
 tisfied them with the title of
Beatus, which formerly vpon
 the

Gen. 1. 4.

Gen. 17. 1.

the intreaty of the Princēs of
 that *Family*, he had afforded to
Aloisius Gonzaga of that *Order*.
 He would also haue giuen this
 title of *Saint* rather to *Xaueri-*
us, who had the reputation of
 hauing done *Miracles*. Indeed
 he would haue done any thing,
 so hee might haue slipped o-
 uer *Ignatius*. But at last hee is
 overcome; and so against the
 will of *Heauen*, and of the *Pope*,
Lucifer himselfe being not
 very forward in it, *Ignatius*
 must bee thrust in amongst
 the *Saints*. All this discourſe,
 I, beeing growne cunninger
 then that Doctor, *Gabriell*
Nele (of whom *Bartolus* ſpea-
 keth) that by the onely mo-
 tion of his lippes, without
 any vtterance, vnderſtood all
 men, perceiued and read in
 G euery

Vitacius
Epistol. ad
Paul. 3.

L. 1. de ver.
oblig.

136 Ignatius his

euery mans countenance there. These things, as soone as *Lucifer* apprehended them, gaue an end to the contention; for now hee thought he might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right and title to the place, by his *Canonization*; and he feared that the *Pope* would take all delay ill at his handes, because *Canonization* is now growne a kinde of *Declaration*, by which all men may take knowledge, that such a one, to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities, and places in *Hell*: For these men euer make as though they would follow *Augustine* in all things, and therefore they pro-

prouide that that also shall bee true which he said in this point: *That the Reliques of many are honoured upon earth whose soules are tormented in Hell.* Therefore he tooke *Ignatius* by the hand, and led him to the gate. In the meane time, I, which doubted of the truth of this report of his Canonizing, went a little out for further instruction: for I thought it scarce credible, that *Paulus* 5. who had but lately burdened both the *Citie* of *Rome*, and the *Church*, with so great expences, when he canonized *Francisca Romana*, would so easily proceed to canonize *Ignatius* now, when neither any prince offered to beare the charge, nor so much as sollicit-ed it: for so he must bee forced to waste both the *Treasures* of the *Church* at once. And

G : from

from *Leo 3.* who 800 yeares after Christ, is the first Pope which Canonized any, I had not obserued that this had ever beene done: Neither do I think that *Paulus 5.* was drawne to the Canonizing of this woman by any other respect, then because that *Rule* which shee appointed to her *Order*, was *Dilated and written by Saint Paul*: For though *Peter*, and *Magdalene*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since Saint *Pauls* old *Epistles* trouble and dis-aduanrage this Church, they were glad to apprehend any thing of his new writing, which might be for them, that so this new worke of his might beare witnessse of his second conuersion to *Papistry*, since by
his

Valladerius
fol. 57.

his first conuerſion to *Chriſtiani-
ty*, they got nothing: for to
ſay, that in this buſineſſe *Paulus*
5. could not chooſe but be God, God
himſelfe, to ſay, that hee muſt
needes haue liued familiarly with
the God-head: and muſt haue heard
Predeſtination it ſelfe whiſpering
to him: And muſt haue had a
place to ſit in Councell with the
moſt *Diuine Trinitie*, (all which
Valladerius ſayes of him) is
not neceſſary in this mat-
ter, wherein the Popes, for the
moſt part, proceed, as humane
affectiōs leade them. But at
laſt, after ſome enquiry, I
found that a certaine idle *Ga-
zettier*, which vſed to ſcrape
vp Newes, and Rumours at
Rome, and ſo to make vp ſale
letters, vainer, and falſer, then
the *Ieſuites Letters of Iapan*,
and the *Indies*, had brought

Fol. 5.

140 Ignatius his

this newes to *Hell*, and a little Iesuiticall *Nonice*, a credulous soule, receiued it by his implicit faith, and published it. I laughed at *Lucifers* easinesse to belecue, and I saw no reason euer after, to accuse him of infidelity. Vpon this I came backe againe, to spie (if the gates were stil open) with what affection *Ignatius*, and they who were in auncient possession of that place, behaued themselves towards one another. And I found him yet in the porch, and there beginning a new contention: for hauing presently cast his eyes to the principall place, next to *Lucifers* owne *Throne*, and finding it possesst, he stopt *Lucifer*, and asked him, who it was that sate there. It was answered, that it was *Pope Boniface*

niface; to whom, as to a principall Innouator, for hauing first challenged the name of *Vniuersall Bifhop*, that honour was afforded. Is he an Innouator thundred *Ignatius*? Shall I suffer this, when all my Disciples haue laboured all this while to proue to the world, that all the *Popes* before his time did vse that name? And that *Gregory* did not reprehend the *Patriarch Iohn* for taking to himselfe an Antichristian name, but for vsurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer*, (who in this were either vnmindfull of the *Romane Church*, or else too weake and incapable of her secrets and mysteries) to giue way to any sentence in *Hell*, which (though it were

142 Ignatius his

according to truth,) yet differed from the Iesuites *Oracles*? With this *Ignatius* flies vpwardes, and rushes vpon *Boniface*, and throwes him out of his Seate: And *Lucifer* went vp with him as fast, and gaue him assistance, least, if hee should forsake him, his owne seate might bee endangered. And I returned to my body; which

As a flower wet with last nights dew, and then

Warm'd with the new Sunne, doth shake of agen

All drowfinesse, and raise his trembling Crowne,

Which crookedly did languish, and stoope downe

To kisse the earth, and panted now to finde

Those beames return'd, which had not long time shin'd,

was

was with this returne of my
soule sufficiently refreshed.
And when I had scene all this,
and considered how fitly and
proportionally *Rome & Hell*
answered one another, after
I had scene a Iesuit turne
the *Pope* out of his *Chaire*
in *Hell*, I suspected that
that *Order* would at-
tempt as much
at *Rome*.

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An Apology for
Iesuites.

NOW is it time to
come to the *Apo-
logy for Iesuites*: that
is, it is time to leaue speaking
of them, for hee fauours
them most, which saies least
of them; Nor can any man,
though hee had declaimed
against them till all the sand
of the sea were run through
his houre-glasse, lacke mat-
ter to adde of their practises.

An Apology

If any man haue a minde to adde any thing to this *Apology*, hee hath my leaue; and I haue therefore left roome for three or foure lines. which is enough for such a paradox: and more then *Iungius, Scribanus, Gretzerus, Richeomus, Cydonius*, and all the rest which are vsed to *Apologies*, and almost tyred with a defensiu warre, are able to employ, if they will write onely *good* things, and *true*, of the *Iesuites*. Neither can they comfort themselves with this, That *Cato* was called to his answer foure and forty times: for hee was so many times acquitted, which both the

*Bonar in
Amplius.*

Parlia-

For Iesuites.

Parliaments of England, and France deny of the Iesuites. But if any man thinke this Apology too short, he may thinke the whole booke an Apology, by this rule of their owne. That it is their greatest argument of innocency to be accused by vs. At this time, whilst they are yet somewhat able to do some harme, in some places, let them make much of this *Apology*. It will come to passe shortly, when as they haue bene dispoyled and expelled at *Venice*, and shaken and fanned in *France*, so they will bee forsaken of other *Princes*, and then their owne weaknesse will bee their *Apology*,
and

*Spongia
pro Iesuit.
cont. Hiquit.
polon. fol. 20*

An Apology for Iesuits.
and they will grow harme-
lesse out of necessity, and
that which *Vegetius* sayd of
chariots armed with sithes
and hookes, will be applied
to the Iesuites, *at first they*
were a terror, and after
a scorne.

FINIS.

Errata.

PAg. 3. line 19. for eternall read etheriall.
p. 16. l. 31. for O, read Do. p. 18. l. 17. for
motion read motion. p. 22. l. 12. for Bohenhe-
im read Hohenheim. p. 23. l. 20. for Hammer
read Name. p. 28. l. 13. after from adde you.
p. 30. l. 22. for Pampelnus read Pampelune. p.
34. l. 3. for Too. read So, and lin. 19. for vnder-
standings read vndertakings. p. 35. l. 21. for
before read before. p. 41. marg. for Imag. tu-
um, read Imaginarium. p. 53. l. 20. for sonnes
read scum. p. 55. l. 16. for profit read perfect.
p. 56. l. 4. for Boniface read Benefices. p. 63. l.
19. for it is, read it is not. p. 64. l. 12. for our
Author, read one another. p. 66. l. 5. for pro-
tolipe read prototype, and line 19. for curri-
ed read carried. p. 75. l. 18. for prayers read
praises. p. 78. l. 2. for absolute read obsolete.
p. 84. l. 15. for to read so. p. 87. l. 1. for longer
read long. p. 89. l. 15. for drug. read dung.

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Ignatius his Conclaue:

O R

His Inthronifation in a late
Election in Hell:

Wherein many things are mingled
by way of *S. Iyr.*

Concerning

The Disposition of Iesuits,

The Creation of a new Hell, &c. &c.

The establisbing of a Church in the

There is also added an Apology
for *Iesuites.*

All dedicated to the two Aduersary
Angels, which are Protectors of the
Papall Consistory, and of the
Colledge of Sorbon.

Translated out of Latine.

L O N D O N,

Printed by *N.O.* for *Richard More,*
and are to be sold at his shop in
S. Dunstones Church-
yard. 1611.

24 Ignatius his

" my vncertaine, ragged, and
 " vnperfect experiments, in tri-
 " all whereof, how many men
 " haue beene made carkases?
 " And falling vpon those times
 " which did abound with para-
 " doxicall, & vnusuall diseases,
 " of all which, the pox, which
 " then began to rage, was al-
 " most the center and sinke;
 " I euer professed an assured
 " and an easy cure thereof, least
 " I should deterre any from
 " their licentiousnesse. And
 " whereas almost all poysons
 " are so disposed and condi-
 " tioned by nature, that they
 " offend some of the senses, and
 " so are easily discerned and a-
 " uoided, I brought it to passe,
 " that this trecherous quality
 " of theirs might bee remoued,
 " and so they might safely bee
 " giuen without suspicion, and
 yet

“ yet performe their office as
“ strongly. All this I must con-
“ fesse, I wrought by thy mine-
“ rals and by thy fires, but yet I
“ cannot dispaire of my re-
“ ward, because I was thy first
“ Minister and instrument, in
“ these innouatiōs. By this time
Ignatius had obserued a tempest
risen in *Lucifers* countenance:
for he was iust of the same tem-
per as *Lucifer*, and therefore
suffered with him in euery
thing, and felt al his alterations.
That therefore he might deliuer
him from *Paracelsus*, hee said;
“ You must not thinke sir, that
“ you may heere draw out an
“ oration to the proportion of
“ your hammer; It must be con-
“ fessed, that you attempted
“ great matters, and well be-
“ coming a great officer of
“ *Lucifer*, when you vndertook
not

26 Ignatius his

“ not onely to make a man, in
 “ your *Alimbicks*, but also to
 “ preferue him immortall. And
 “ it cannot be doubted, but that
 “ out of your *Commentaries* vp-
 “ on the *Scriptures*, in which
 “ you were vtterly ignorant,
 “ many men haue taken occa-
 “ sion of erring, and thereby
 “ this kingdome much indebt-
 “ ed to you. But must you
 “ therefore haue accesse to this
 “ secret place? what haue you
 “ compassed, euen in *Phisicke* it
 “ selfe, of which wee *Iesuits* are
 “ ignorant? For though our
 “ *Ribadenegra* haue reckoned
 “ none of our *Order*, which
 “ hath written in *Physicke*, yet
 “ how able and sufficient wee
 “ are in that faculty, I will bee
 “ tryed by that Pope, who hath
 “ giuen a *prineledge* to *Iesu-
 “ ites* to practise *Phisicke*, and to
 bee

Bulla 18. in
 Grege.
 cont. Ha.
 seu null.

“ be present at *Death-beds*, (a) a *Mosconius*
de maiest.
Eccle. millia.
cap. 7.
 “ which is denied to other *Or-*
 “ *ders*: for why should hee deny
 “ vs their bodies, whose soules
 “ he deliuiers to vs? and since he
 “ hath transferd vpon vs the
 “ power to practise *Physick*, he
 “ may iustly be thought to haue
 “ transferd vpon vs the Art it
 “ selfe, by the same *Omnipotent*
 “ *But*; since hee which graunts
 “ the end, is by our *Rules* of
 “ *law* presumed to haue graun-
 “ ted all meanes necessary to
 “ that end. Let me (dread *Em-*
 “ *perour*,) haue leaue to speake
 “ truth before thee; These men
 “ abuse & prophane too much
 “ thy mettals, which are the
 “ bowels, and treasure of thy
 “ kingdome: For what doth
 “ *Physicke* profit thee? *Physicke*
 “ is a soft, & womanish thing. Masius.
Theor. 1.
cap. 10.
 “ For since *no medicine* doth natu-
 rally

28 Ignatius his

"rally draw blood, that science is
 "not fit nor worthy of our
 "study, Besides why should
 "those things, which belong
 "to you, bee employed to pre-
 "serue frō diseases, or to pro-
 "cure long life? were it not fit-
 "ter, that your *brother*, and *col-*
 "*league*, the Bishop of *Rome*,
 "which gouernes vpon the face
 "of your earth, and giues day-
 "ly increase to your kingdome,
 "should receiue from these
 "helps and subsidies? To him
 "belonges all the Gold, to him
 "all the pretious stones, con-
 "ceal'd in your entrailes, wher-
 "by hee might baite and en-
 "snare the *Princes* of the earth,
 "through their Lord, and
 "counsellours meanes to his o-
 "bedience, and to receiue his
 "cō mandements, especially in
 "these times, whē almost euery
 where

" where his auncient rights &
 " tributes are denied vnto him.
 " To him belongs your Iron,
 " and the ignobler mettals, to
 " make engines; To him be-
 " long your Minerals apt for
 " poyson; To him, the Salt-
 " peter, and all the Elements of
 " Gun-powder, by which he
 " may demolish and ouerthrow
 " Kings and Kingdomes, and
 " Courts, and seates of Iustice.
 " Neither doth *Paracelsus* truly
 " deserue the name of an *Inno-*
 " *mator*, whose doctrine, *Sen-*
 " *erius* and his other followers
 " do referre to the most anci-
 " ent times. Thinke therefore
 " your selfe well satisfied, if
 " you be admitted to gouerne
 " in chiefe that Legion of ho-
 " micide-Phisicians, and of
 " Princes which shall be made
 " away by poyson in the mist
 " of

30 Ignatius his

“ of their sins, and of woemen
 “ tempting by paintings and
 “ face-phisicke. Of all which
 “ sorts great numbers will dai-
 “ ly come hither out of your
 “ *Academy*.

Content with this sentence,
Paracelsus departed; and *Ma-
 chianuel* succeeded, who hauing
 obserued *Ignatius* his forward-
 nesse, and saucinesse, and how,
 vncal'd, he had thrust himselfe
 into the office of *kings Atturney*,
 thought this stupid patience of
Copernicus, and *Paracelsus* (men
 which tasted too much of their
Germany) vnfit for a *Florentine*:
 and therefore had prouided
 some venemous darts, out of
 his *Italian Arsenal*, to cast a-
 gainst this worne souldier of
Pampelnus, this *French-spanish*
 mungrell, *Ignatius*. But when
 he thought better vpon it, and
 obserued

obserued that *Lucifer* euer ap-
proued whatsoeuer *Ignatius*
sayd, he suddenly changed his
purpose; and putting on ano-
ther resolution, he determined
to direct his speech to *Ignatius*,
as to the principall person next
to *Lucifer*, aswell by this meanes
to sweeten and mollifie him, as
to make *Lucifer* suspect, that by
these honors, & specious titles
offered to *Ignatius*, and enter-
tained by him, his owne dignity
might bee eclipsed, or clouded;
and that *Ignatius* by winning to
his side, politique men, exerci-
sed in ciuill businesses, might
attempt some innouation in that
kingdome. Thus therefore he
“ began to speake. Dtead Em-
“ perour, and yeu, his watchfull
“ and diligent *Genius*, father *Ig-*
“ *natius*, *Arch-chancellor* of this
“ *Court*, and highest *Priest* of
this

32 Ignatius his

" this highest *Synagogue* (except
 " the primacy of the *Romane*
 " *Church* reach also vnto this
 " place) let me before I descend
 " to my selfe, a little consider,
 " speake, and admire your stu-
 " pendious wisdome, and the
 " gouernment of this state.
 " You may vouchsafe to re-
 " member (great *Emperour*)
 " how long after the *Nazarene*
 " death, you were forced to
 " liue a solitarie, a barren, and
 " an *Eremiticall* life: till at last
 " (as it was euer your fashion
 " to imitate heauen) out of
 " your abundant loue, you
 " begot this deerely beloued
 " sonne of yours, *Ignatius*,
 " which stands at your right
 " hand. And from both of you
 " proceedes a spirit, whom
 " you haue sent into the world,
 " who triumphing both with

Mitre

“ *Mitre and Crowne*, gouernes
“ your Militant Church there.
“ As for those sonnes of *Ignatius*, who either he left aliue,
“ or were borne after his death,
“ and your spirit, the Bishop of
“ *Rome*; how iustly & properly
“ may they be called *Equiuocal*
“ men? And not only *Equiuocal*
“ in that sence, in which the
“ *Popes Legates*, at your *Nicene*
“ *Coñcel* were called *Equiuocal*,
“ because *they did agree in all*
“ *their opinions, and in all their*
“ *words*: but especially because
“ they haue brought into the
“ world a new art of *Equiuoca-*
“ *tion*. O wonderfull, and incre-
“ dible *Hypercritiques*, who, not
“ out of marble fragments, but
“ out of the secretest Records
“ of Hell it selfe: that is, out
“ of the minds of *Lucifer*, the
“ *Pope*, and *Ignatius*, (persons
truly

34 Ignatius his

" truly equiuocall) haue raised
 " to life againe the language
 " of the Tower of *Babel*, too
 " long concealed, and brought
 " vs againe frō vnderstanding
 " one an other. For my part (o
 " noble paire of *Emperours*) that
 " I may freely cōfesse the truth,
 " all which I haue done, where-
 " soeuer there shall be men-
 " tion made of the Iesuites, can
 " be reputed but childish; for
 " this honor I hope will not be
 " denied me, that I brought in
 " an *Alphabet*, & prouided cer-
 " taine Elements, & was some
 " kind of schoolmaister in pre-
 " paring them a way to higher
 " vnderstandings; yet it grieues
 " me, and makes me ashamed,
 " that I should be ranked with
 " this idle and Chymaricall
 " *Copernicus*, or this cadauerous
 " vulture, *Paracelsus*. I scorne
 that

that those gates, into which
such men could conceiue a-
ny hope of entrance, should
not voluntarily flie open to
mee: yet I can better en-
dure the rashnesse and fel-
lowship of *Paracelsus*, then
the other: because hee ha-
uing beene conueniently
practised in the butcheries,
and mangling of men, hee
had the reason to hope for
fauour of the Iesuites: For
I my selfe went alwaies that
way of bloud, and there-
fore I did euer preferre the
sacrifices of the *Gentiles*, and
of the *Iewes*, which were per-
formed with effusion of
bloud (whereby not only the
people, but the Priests al-
so were animated to bold en-
terprises) before the soft and
wantō sacrifices of *Christians*.
If

36 Ignatius his

“ If I might haue had my
 “ choyce, I should rather haue
 “ wished , that the *Romane*
 “ *Church* had taken the *Bread*,
 “ then the *Wine*, from the peo-
 “ ple, since in the wine there is
 “ some colour, to imagine and
 “ represent blood. Neither
 “ did you, (most Reuerend Bi-
 “ shop of this *Dioces*, *Ignatius*)
 “ abhorre from this way of
 “ blood. For hauing consecra-
 “ ted your first age to the wars,
 “ and growne somewhat vna-
 “ ble to follow that course, by
 “ reason of a wound ; you did
 “ presently begin to thinke se-
 “ riously of a spirituall warre,
 “ against the *Church*, and found
 “ meanes to open waies , euen
 “ into Kings chambers , for
 “ your executioners. Which
 “ dignitie, you did not reserue
 “ onely to your own *Order*, but
 (though

Conclaue. 37

(though I must confesse, that the foundation, and the nourishment of this Doctrine remaines with you, and is peculiar to you, out of your infinite liberalitie,) you haue vouchsafed sometime, to vse the hands of other men in these imploiments. And therefore as well they, who haue so often in vaine attēpted it in *England*, as they which haue brought their great purposes to effect in *Fraunce*, are indebted only to you for their courage and resolution. But yet although the entrance into this place may be decreed to none, but to Innouators, and to onely such of them as haue dealt in *Christian* businesse; and of the also, to those only which haue had the fortune to doe
much

38 Ignatius his

"much harme, I cannot see but
 "that next to the Iesuites,
 "must bee inuited to enter
 "since I did not onely teach
 "those wayes, by which, tho
 "rough *perfidiousnesse* and *dis*
 "*sembling of Religion*, a man
 "might possesse, and vsurpe
 "vpon the liberty of free Com
 "*monwealths*; but also di
 "arme and furnish the people
 "with my instructions, how
 "when they were vnder the
 "oppression, they might safely
 "est conspire, and remoue
 "tyrant, or reuenge themselues
 "of their *Prince*, and redeem
 "their former losses; so that
 "from both sides, both from
 "*Prince* and *People*, I brought
 "an abundant harvest, and
 "noble encrease to this king
 "dome. By this time I per
 "ceiued *Lucifer* to bee mu
 mou

40 Ignatius his

ons and turbulencies *Lucifer* vnderstood very wel, he thought *Atachazel* a fit and necessarie instrument to oppose against him; that so the scales beeing kept euen by their factions, hee might gouerne in peace, and two poysons mingled might doe no harme. But hee could not hide this intention from *Ignatius*, more subtil then the *Devill*, and the verier *Lucifer* of the two: Therefore *Ignatius* rushed out, threw himselfe downe at *Lucifers* feet, and groueling on the ground adored him. Yet certainly, *Vasques* would not call this idolatry, because in the shape of the *Devil* hee worshipped him, whom hee accounted the true *God*. Here *Ignatius* cried, and thundred out,

*With so great noise and
horror,*

• *That*

Conclauē. 41

That had that powder taken fire, by
which

All the Is: of Britaine had flowne
to the Moone,

It had not equalled this noise and
horror.

And when he was able to speak
distinctly, thus hee spoke. It

cannot be said (unspeakable
Emperour) how much this

obscure *Florentine* hath trans-
gressed against thee, and a-

gainst the *Pope* thy *image-bea-*

Imag tuum.

rer, (whether the word bee
accepted, as *Grati.* takes it,

when he calles the *Scriptures*,

*21 q. Omnis
iactata.*

imaginarie Bookes; or as
they take it, which giue

that stile to them who carrie
the *Emperours* image in the

*Met. ff in
verb. Al. st.*

field;) and last of all against
our Order. Durst any man

before him, thinke vpon this
kinde of iniurie, and calum-

" nie, as to hope that he should
 " be able to flatter, to catch, to
 " entrap *Lucifer* himselfe? Cer-
 " tainely, whosoever flatters a-
 " ny man, and presents him
 " those praises, which in his
 " owne opinion are not due to
 " him, thinks him inferiour to
 " himselfe and makes account,
 " that he hath taken him priso-
 " ner, and triumphs ouer him.
 " Who euer flatters, either he
 " derides, or (at the best) in-
 " struets. For there may bee, e-
 " uen in flattery, an honest kind
 " of teaching, if Princes, by be-
 " ing told that they are already
 " indued with all vertues neces-
 " sary for their functions, be
 " thereby taught what those
 " vertues are, and by a facile ex-
 " hortatiō excited to endeaueor
 " to gaine them. But was it fit
 " that this fellow, should dare
 either

either to deride you, or (which
is the greater iniury) to teach
you? Can it be beleeued, that
he deliuers your praises from
his heart, and doth not rather
herein follow *Gratiams* leuity; ^{32.7.3.}
who saies, *That you are called* ^{Pudor.}
Prince of the world, as a king at
Chests, or as the Cardinall of Ra-
uenna, onely by derision? This
man, whilst he liued, attribu-
ted so much to his own wit,
that hee neuer thought him-
selfe beholden to your helps,
and insinuations; and was so
furre from inuoking you, or
sacrificing to you, that he did
not so much as acknowledge
your kingdome, nor beleue
that there was any such thing
in nature, as you. I must con-
fesse, that hee had the same
opinion of God also, and
therefore deserues a place

44 Ignatius his

" here, and a better then any of
 " the *Pagan* or *Gentile* idola-
 " ters: for, in euery idolatrie,
 " and false worship, there is
 " some Religion, and some
 " peruerse simplicitie, which
 " tastes of humilitie; from all
 " which, this man was very
 " free, when in his heart he ve-
 " terly denyed that there was
 " any God. Yet since he thoght
 " so in earnest, and beleued
 " that those things which hee
 " affirmed were true, hee
 " must not be rancked with
 " them, which hauing beene
 " sufficiently instructed of the
 " true God, and beleeuing him
 " to be so, doe yet fight against
 " him in his enemies armie.
 " Neither ought it to be impu-
 " ted to vs as a fault, that some-
 " times in our *exorcismes* wee
 " speake ill of you, and call
 you

you *Hereticke*, and *Drunkard*, *Flagel, Da-*
 and *Whisperer*, and *scabbed* *man, Mtn-*
Beast, and *Coniure the elements* *gh*,
 that they should not receive you,
 and threaten you with *Irre-*
parable Damnation, and *tor-*
ments a thousand thousand times
worse then you suffer yet. For
 these things, you know, are
 done out of a secret conue-
 nant and contract betweene
 vs, & out of *Mysteries*, which
 must not bee opened to this
Nephew, who in our *Syna-*
gogue is yet but amongst the
Catechumeni. Which also we
 acknowledge of *Holy Water*,
 and our *Agnus Dei*, of which
 you doe so wisely dissemble
 a feare, when they are pre-
 sented to you: For certainly,
 if there were any true force
 in them, to *deliuer Bodies from*
Diseases, to *loose from sinnes*,

46 Ignatius his

Summa
Bullary,
verbo Ag-
nus Dei.

“and the Elements from Spi-
 “rits, and malignant impres-
 “sions, (as in the verses which
 “Urban the fift sent with his
 “Agnus Dei to the Emperour
 “it is pretended.) It had beene
 “reason, that they should first
 “haue exercised their force
 “vpon those verses, and so
 “haue purged and deliuered
 “them, if not from Hefesie,
 “yet from Barbarousnesse, and
 “solacismes; that Heretiques
 “might not iustly say, there
 “was no truth in any of them,
 “but onely the last; which
 “is,
 “That the least peece which thine
 “doubtfull,
 “W^{ill} doe one as much good as all.
 “And though our Or^{der} haue
 “aduentured further in Exer-
 “cises then the rest, yet that
 “must be attributed to a speci-

all priuiledge, by which wee
 haue leane to question any
 possessed person, of what mat-
 ters we will; whereas all other
 Orders are miserably bound
 to the present matter, and the
 businesse then in hand. For,
 though I do not belecue, that
 either from your selfe, or fro
 your *vicar* the *Pope*, any such
 priuiledge is issued; yet our
Cotton deserues to be praised,
 who being questioned, how
 he durst propose certaine se-
 ditions Interrogatories to a
 possessed person, to deliuer
 himselfe, fained such a priui-
 ledge; and with an vn-heard-
 of boldnesse, and a new kind
 of falsifying, did (in a man-
 ner) counterfeit *Lucifers* hand
 and seale, since none but
 he onely could giue this pri-
 uiledge: But, if you con-

48 Ignatius his

"sider vs out of this liberty in
 "Exorcismes, how humble and
 "seruile we are towards you,
 "the Relations of *Pern* testifie
 "inough, where it is recorded,
 "that when one of your angels
 "at midnight appeared to our
 "Barcena alone in his cham-
 "ber, hee presently rose out of
 "his chaire, and gaue him the
 "place, whom he professed to
 "bee farre worthier thereof,
 "then he was. But to proceed
 "now to the iniuries, which
 "this fellow hath done to the
 "Bishop of Rome, although
 "very much might be spoken,
 "yet by this alone, his disposi-
 "tion may bee sufficiently dis-
 "cerned, that hee imputes to
 "the Pope, vulgar and popu-
 "lar finnes, farre vnworthy
 "of his greatnesse. Weake
 "praising, is a kind of Accu-
 sin.

Littera di
Diego Tor.
1601.

"sing, and wee detract from a
 "mans honour, if when wee
 "praise him for small things,
 "and would seeme to haue said
 "all, we conceale greater. Per-
 "chance this man had seen some
 "of the *Catalogues of Reseru'd*
 "*Cases*, which euery yeare the
 "*Popes* encrease, and he mi-
 "thinke, that the *Popes* did
 "therefore reserve these sinnes
 "to themselves, that they only
 "might commit them. But ei-
 "ther hee is ignorant, or iniu-
 "rious to them. For, can they
 "bee thought to haue taken a-
 "way the libertie of sinning
 "from the people, who do not
 "onely suffer men to keepe
 "*Concubines*, but sometimes *Dis. 3. 2. L*
 "doe commaund them? who
 "make *S. Peter* beholden to the
 "*Stewes*, for part of his reuene:
 "and who excuse women from
 the